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## Power from on High

Ernest S. Williams

Many Christians realize that, while they have the assurance of their sonship, they are greatly lacking in power. Their prayer life is feeble, their strength to overcome weak, and their ability to witness and work for God deficient. This consciousness of lack is not confined to the laity alone, it is suffered also by many conscientious men in the ministry. At times there is consciousness of spiritual vigor, at other times consciousness of most humiliating and helpless weakness.

Is it not possible that the experience of the disciples was somewhat like this before they were endued with power from on high? On one occasion we find them marching home to Jesus in most exultant triumph. Astonished at their own success they greet Him with the words, "Master, even the devils are subject unto us in thy name." A little later they are in rivalry for position in the coming age, and a little later still they are entirely put to rout before their enemies.

Great success has given place before great confusion. Yet who could say these disciples were without the assurance of salvation? They had received special anointings for special service, and their names were written in heaven. They had not, however, received that steady flow, "rivers of living water."

What all Christian hearts long for is a steady Christian walk, a consistent ability to meet temptation, and a spiritual energy to enable them to do effective work for Christ. We believe this need is amply supplied in the endowment of power from on high.

Some tell us that tarrying was required of the early disciples because Pentecost had not yet come and consequently the Spirit had not yet been given, but now, since Pentecost, the Spirit is here and tarrying is no longer necessary. We agree that the Spirit is here ready to fill all who will believe. We leave it, however, to any candid thinker to decide whether the

evidences of the Spirit-filled life are present. Must we not confess that all over the land there is a terrible lack of spiritual power? And if there is such a lack, how is it to be met unless some, awakened to the need, tarry until the power comes?

It is true that the Spirit, in fulfilling Old Testament types, could not come until Pentecost, but have we ever thought what might have been had not the disciples obeyed the voice of Christ and tarried until? No effort should be made to set any certain time that present day seekers ought to tarry. They ought, however, to tarry until they receive the power of the Spirit coming upon them. With plenty of preaching there is too little witnessing.

After the ascension of Jesus, previous to Pentecost, the disciples, continuing with one accord, largely spent their time either in the temple praising and blessing God, or in prayer and supplication. This we interpret as a

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### Beyond Expression

Could we with ink the ocean fill,  
And were the heavens of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above,  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretch'd from sky to sky.



# The Boundless Grace of Our God

Otto J. Klink

It is human nature and human manner to demonstrate one's superiority to those that seem to be inferior; it is human manner to tell the one who is poorer in health, poorer in worldly goods, poorer in the gifts of the Spirit, poorer in spiritual power—it is human nature, I say to tell such a one: "See, in this or that respect I have more than you." It is human manner in a discussion about inmost things to show someone with a certain bashful triumph: "Yes, in these inmost affairs I am superior to you." It is the nature of the human flesh bolstered up by a superiority complex to look down in disdain at those with lesser spiritual experiences or strength. The impelling power of such movements of human flesh is self-love. Hebbel says, "I long to be freed from the torment that I *have* to love myself." Each one of us has a universe within and without. What is the center of our world? In most cases it is "ourselves." Oh, this hard and harsh and boastful tone, "I am all THAT."

Now let us consider God. Is there anybody anywhere who has any cause to express His superiority, than God has, He who is absolute holiness. Oh, He could straightway annihilate us unholy beings by a revelation of His perfect holiness; He, who is light could cruelly affect those who live in darkness and in the shadow of death by a revelation of His brightness and clearness; He whose essence is love could affect with damnation those whose essence is selfishness. If God should show us His real greatness we would all fade away.

To get just a little glimpse of the greatness of our God let's look for a second at the majesty of His creation. They tell us that the modern telescopes have revealed to the astronomers billions of stars; in fact they are innumerable. If our earth were utterly destroyed, it would be missed from the universe only in proportion as one leaf would be missed from a vast forest. The Milky Way is just a vast cloud of stars millions of miles away and apart. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars . . . what is man . . . ?" Not very much. But puny man will not believe it.

"We are the people, we are the stuff;  
Get off the earth and give us no bluff  
The earth is ours, also the moon;  
The rest of the universe we'll conquer soon."

This is the spirit of the natural heart the world around. But friend, if God would reveal Himself unto us in all His unrestrained, glorious majesty, it would mean judgment for all of us; the last judgment day would be here and we should perish. "There shall no man see me and live." Ex. 33:20.

In France there reigned from 1380-1421 King Charles VI, who after the death of his father was crowned king at the early age of 12. However, he could not enjoy his high office, for the jealousy of his relatives, guardians and trustees filled all France with continuous civil wars, and his foreign enemies were prepared every moment to profit by the inner trouble. When Charles VI went out in the year 1392 to punish one of the rebellious noblemen, the unfortunate king became insane. In his friends he suddenly saw his enemies. Under the delusion that they wanted to murder him he attacked his comrades and killed four of his pages. He remained in this condition for thirty years; and during that time, the English invaded the north, the Burgundians the east, and the Spaniards the south of France. The unhappy land with its capital Paris was trampled down and laid waste. Meanwhile they had taught the insane king how to play cards. So he spent his time with playing, till he died October 21, 1421. What a miserable life of a man, who was born to wear a crown. In his madness he did not turn his sword against his enemies, but against his true friends, companions, and servants. His clouded intellect and his deceived eye never became aware of the misery and the decline of his kingdom.

Friends, humanity resembles this king. We were born to wear an eternal crown and glory. But in our madness, deluded by the power of sin and the cunning of Satan, we do not recognize our true friend, the Lord Jesus Christ. The precious years of our life we consume with nullities and playing. Instead of fighting the enemy of our souls we fight *with* him against the King of glory. "The heart of the sons of men is full of evil, and MADNESS is in their heart while they live, and after they go to the dead." Eccl. 9:3. A fearful photograph, but a true one!

I have heard people ask, "Why doesn't God kill the devil?" For the same reason He does not kill us. God has the perfect right to kill every one of us, for "we had the sentence of

death in ourselves." 2 Cor. 1:9. We were under a three-fold sentence of death, we were brought into the place of absolute nothingness before God. We were under the condemnation of physical, spiritual, and eternal (or second) death. Cf. Rom. 5:12; 1 Cor. 15:21, 22; Heb. 9:27; John 5:12; 1 Tim. 5:6; Matt. 25:30, 41, 46; 1 Cor. 6:9; Rev. 20:14, 15. We have all sinned and come short of the glory of God.

But God does not kill us, for "God is love." Note, God IS love, not: God HAS love. And because of that, God steps into our wretchedness, our affliction, our bitterness, our acrimony, our failures, our sins, our death as the Baby of Bethlehem and goes with us through all our poor life in the form of a servant. In letters of fire we can see written over our miserable life the revelation of the grace of God, "The Son of man came not to be ministered unto, but to minister." Matt. 20:28. As an expression of the grace of God, Jesus Christ came into the world to do good. This Jesus stands before humanity in His simplicity, in His unapproachable humility, in His meekness of heart, in all His beauty; the incomparable Son of God. Instead of destroying every last one of us, God in His boundless grace gave us the Lord Jesus Christ. Jesus is in the midst of us, He is the light in the darkness of this present evil age. Bless His name! In a much deeper, much fuller sense than any theological expositor or high-minded philosopher, we can now understand the words, "The word became flesh." God by His Son, the Lord Jesus Christ, became flesh and dwelt among us: that is the new, the immense thing told us in the Gospels. Jesus dwelling among us said in effect: "I am God manifested in the flesh; I am God uncovered; I am God foreshortened, so that a man with all his limitations by reason of ignorance and sin can find God." The Lord Jesus Christ came among men and everywhere represented Himself as the possessor of the attributes and the perfections of Deity. That is the almost unbelievable "Good News" of the Gospel.

Let us now for a little while look at God's motive for all that. What induced God not to destroy us, but in so tender and fine a way and manner to enter our life; to so step into our very being that we were not destroyed by His unreserved revelation? What made Him do that? What were His last motives? Naturally you'll answer, "It was love." To be sure it was His love; but here this love obtains quite a particular taste, here His love is changed into quite a different char-

acter, a character that is so unbelievable, a nature that is so unheard of, an essence that to us human beings with our human understanding and comprehension so entirely strange and foreign. HERE HIS LOVE BECOMES—GRACE! No wonder, that in our day, where we have so many overstatements, many teach, "We cannot understand God. God is incomprehensible. God is 'altogether different.' Nothing is left, but to fall down shuddering before the Unknowable, the Inconceivable, the Noumenon, and worship the 'Unknown God.' As did all the great religious personalities, since the beginning of time." The Grace of God is entirely strange and foreign to human nature.

A little girl grew tired of playing with her dolls and sought her mother's lap. The mother had been so busy all afternoon with her work.

"I love you so much, Mamma."

"Do you, Darling?" and she held her close. "Don't you love your dolly, too?"

"Yes, Mamma; but I get tired of loving her because she never loves me back."

"And is that why you love me?"

"Yes, that is one 'Why,' but not the first one. My first 'why' is, that you loved me when I was too little, to love you back. That's why I love you so."

Instead of telling men to love God, the gospel shows them that He loved them when they were too sinful to love Him back.

It was natural for that mother to love her child—but we are not the children of God by nature; by nature we are the children of wrath; and God loved us when we were the children of Satan. This is the marvelous thing of the love of God—it is *grace*. The grace of God, manifested in His love, is as boundless and as fathomless as the ocean; no one has ever measured it, neither can we with our present limitations of mind fully comprehend it.

The motive was God's eternal grace for fallen humanity.

The Christian physician Herman Boerhaave, who lived in Leyden, Holland in the 18th century, wept bitterly as he saw a criminal led to the place of execution. His friends tried to calm him saying that the criminal rightfully deserved his punishment. Boerhaave replied, "I don't weep over the criminal, I weep over myself; because I realize that all the vile impulses that led him in the road of crime are in me also. That I never became a criminal was done only by the grace of God." Goethe said, "I see no fault committed which I too might not have committed." And so it is with you and with me!

Grace — a very unpleasant word for many people. When I mention "grace" the hearts of the people become divided right away. I am convinced that the hearts of some people beat more joyfully when they hear the word grace. But I am likewise convinced that there are others that don't like the word grace at all, have no use for it and are disturbed by it. And it is just the "good" people, people that have power in *themselves*, it is just the people that are conscious of their humanitarianism and the quality of their humanitarianism; perhaps the most valuable people among us, who are disturbed by the word "grace." The word "grace" implies something like "to make cower," or "to humiliate one's self," something degrading, something so lowering; there is something in this word "grace" that completely contradicts our real inner self. This word really expresses the acknowledgement that I am utterly helpless, in fact, nothing can help me but "grace." The word "grace" does not please the human flesh. So our modern theologians tell us that we do not need the grace of God. They say, "Every child is born in a saved condition." "Man only needs natural development to bring to perfection his spiritual life." "The idea of seeking the strange experience called conversion is becoming obsolete." This teaching is most pleasing to the natural man. There is a falling away from spirituality to intellectuality. More stress is being laid on education than on salvation. The Bible is not generally accepted as the inspired, infallible, living, eternal Word, the only and final rule of life for the Christian. Men occupying Christian pulpits, drawing money in payment for preaching the gospel, are destroying the faith of thousands. The repudiation of the supernatural has been marked in our day. All because the carnal mind of man does not care for the word "grace." Since Eden man has forgotten that God is essential; through the intervening ages he has continually sought to show himself self-sufficient. The natural religion of Cain is alarmingly prominent.

On a stormy November night in 1907 on the coast of Pembroke (Wales) there ran aground the steamship "Netherholme." The crew of 14 men swam to the nearby shore; but there, to their horror they discovered the cliffs rising vertically for 70 feet. The shipwrecked crew was safe for the moment from the rolling waves on the beach; but they understood that as soon as the tide rose they would perish as it was impossible for them to climb the steep cliffs. Perchance one of the sailors discovered a rope

hanging down from the steep rock. They believed that the life-saving guards had thrown it down to them. One after the other they climbed up the rope to the top of the cliff, but they found no one above, saw no light or house far or near. They waited, and at last dawned the break of the day. As soon as it became daylight the coastguard discovered them, and they were saved. The secret of the rope was cleared up. The year before another steamer had been wrecked at the same place. The coast guard saved the crew of that boat with the help of the rope, but afterward in the excitement had neglected to pull in the rope. Thus the crew of the "Netherholme" found rescue; long before these men found themselves lost in the thunder of the waves and the howling of the storms, the way of rescue had been provided for them. They could not do anything themselves to win this rescue; no exertion, no effort of their own was able to prepare for them a way into safety on that steep, rocky cliff. Even their good will, their begging, their crying, their complaining, their calling—nothing could nor did help them. A different hand, a hand they knew nothing about had long since prepared the way of escape for them.

Listen to me, my friend, you cannot do anything, you cannot help yourself, you cannot save yourself, nothing can rescue you, only the grace of God. You are stranded! Cold wintry waves of sin, this world's sorrows and disappointments come dashing over you. Before you are the rocks of eternal death. Your exertion, your self-efforts, your crying, your complaining—are of no avail; you need the grace of God! Of course, human nature does not like to admit that. "Oh, yes," some say half-heartedly, "we need God's help, in fact, God has to do most of the work, if we ever get saved, certainly; but we have to do something ourselves too." That was the central dogma of the serious Jews: "We need the goodness and mercy of God, for we are sinners. But just as true as it is that God condescends to draw us near to Himself out of His glorious and invisible eternity, so true it is that we must meet Him halfway with our religious works, with our prayer readings, with our pious deeds, with our mortification, and our asceticism." The central dogma of the Roman Church is the same. Man, they say, can do his part, and because man can do it, God expects him to do it. This means, we ought to reconcile God unto us.

The Church of the middle ages lost  
(Continued on Page Nineteen)

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## The Editor's Notebook



### Stedfast and Unmovable

"Great peace have they which love thy law; and nothing shall offend them," is a clear outstanding Scriptural statement that needs to be engraved deep in the hearts of the children of God today. The man who really loves the Word of God and meditates on it day and night will not be offended with anything that takes place, for he *knows* that *all* things are working together for his good. And so, though he be overtaken with tribulation, distress, persecution, famine, nakedness, peril, or sword, he has learned to say, "Nay, in all these things we are more than conquerors through Him that loved us."

\* \* \*

### Peace Amid Persecution

It is thought by some that the 119th Psalm was written by the prophet Daniel. The 46th verse states, "I will speak of thy testimonies also before kings, and will not be ashamed," and we know that this was true of Daniel. He loved God's law, and so was not moved by the law of the Medes and Persians which demanded that he should pray to no one save to the king for thirty days. He went into his house, and with his windows open toward Jerusalem, he knelt three times a day, and prayed and gave thanks before his God as he did aforetime. He did not appear to be offended when they came to arrest him to throw him into the den of lions. I rather suspect that out of the fullness of the great peace that filled his heart he was singing the 27th Psalm all the way to the den.

\* \* \*

### Fortified by the Word

Can you imagine the scene? King Darius agitated and excited; Daniel calm and collected. Years before when in the hands of the Philistines at Gath, David had declared, "In God have I put my trust: I will not be afraid what man can do unto me." Psalm 56:11. The Spirit of God doubtless fortified

Daniel with many such scriptures as this. I can well believe that the prophet was meditating that night on the words of the 3rd Psalm which were written by David when his own life was endangered by the rebellion of his son Absalom and he was having to flee from the city. When there was everything in the natural to agitate and keep him awake that night, God gave to His beloved sleep. David's heart was filled with peace and he sang, "Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. . . . I laid me down and slept; I awaked for the Lord sustained me."

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### God's Sleeping Potion

Robertson Nicoll once said that the greatest boon that could ever be given to men would be the invention of a sleeping draught that did not have a bad after effect. David and Daniel both had this kind of sleeping draught. Peter also knew its ingredients, and on the night before the day that Herod had arranged for his execution, despite his chains, he was sleeping so soundly, as he lay between the soldiers to whom he was chained, that the angel of deliverance had to smite him to awaken him. Do you possess the prescription for this sleeping draught? It is made of equal parts of "great peace" and "faith in God." To return to the story of Daniel. In the morning "Daniel was taken up out of the den, and no manner of hurt was found upon him, *because he believed in his God.*" As a child I always thought that those lions suffered a bad attack of lock-jaw that night, from which sore complaint they were instantaneously healed when the captains, governors and counselors of the king were thrown into the den.

\* \* \*

### A Puzzled Prophet

Now for a New Testament scene. John the Baptist had been cast into prison. Long days and nights he suffered this indignity. His disciples

came to him and told him all the wonderful things that Jesus was doing—how the sick were being healed and even the dead were raised. Can you imagine the thoughts that would enter John's heart as he lay there in prison? "How is it that He has forgotten me? Does He not remember that I baptized Him in water and proclaimed Him to all Israel, telling my disciples that this was indeed the Lamb of God who was to bear away all the sins of the world? If He has power to heal the sick and raise the dead, surely He has power to get me out of the clutches of Herod; and yet He leaves me in this prison month after month. Surely if this were the Messiah, He could not be so heartless. I wonder after all if this is He!" I am sure the tempter did his best to push poor John into a slough of despond.

\* \* \*

### A New Benediction

At last John sends his disciples and puts the question direct, "Art Thou he that should come or look we for another?" The Lord gave no direct answer to the men who brought this question, but let them see the sick cured of their infirmities and plagues, and many blind receiving their sight. Then He sent them away with this word, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." But that was not all. Note the weighty words that follow, "Blessed is he, whosoever shall not be *offended* in me." It was as much as to say, "John, you can tell who I am because the miracles foretold of me in the prophecies of Isaiah are being fulfilled. But John, don't be offended by my letting you be tested and tried and tutored in suffering. If I have chosen for you the path of suffering, it is simply the same pathway I Myself will tread. And John, it is really a privilege to be allowed to enter into this fellowship of suffering. And I want to tell you a secret, John. There is a *great blessing*, yea, an *eternal benediction* for you and for all like you who will refuse to be *offended* in

me, but will trust me when I take them through a pathway of suffering and lead them a way which they do not understand."

\* \* \*

### The "Offense of the Cross"

Yet another scene. Our Lord Jesus is on the Mount of Olives and telling about the last days. He predicts nation rising against nation, kingdoms against kingdoms, famines, pestilences, and earthquakes in divers places. He tells of persecutions ahead, and declares, "And then shall many be *offended*." It is easy to serve the Lord when all is easy and comfortable, but what when the testimony of Christ means the martyr's crown? In the day in which we are living, testimony for Christ has meant martyrdom for many Russian saints. In this season our Master says, "Many shall be *offended!*" *Many!* The majority doubtless. A great crowd was following Jesus, but a day came when He said some hard things to them, and we read, "From that day *many* of his disciples went back and walked no more with him." As they murmured He asked, "Does this *offend* you?" A few cleaved to Him and He asked them, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life." Peter, despite his later lapse, loved the Word of God and the Lord of whom it spake, and he refused to be offended. Yet the Lord revealed in that very hour of testing that one of the twelve would become so offended with Him that he would betray Him.

\* \* \*

### Tested Material

I have been reading the story of a blacksmith, who when he became a Christian was subjected to some most severe tests, loss of property, sickness of his wife, and the breaking of one of his own limbs. Someone said to him, "If God loves you, why does He allow you to be tested like this?" The blacksmith replied "I often pick up a piece of steel and put it into the fire and bring it to a white heat, and then I plunge it into water. Later I put it into the fire and then into the water again. This I repeat several times. Then I lay it on the anvil and hammer it and bend it. And out of this I make a useful article that will last for many years. If however, I find it will not take temper I throw it into the scrap heap, and sell it for a quarter of a cent a pound. Now I believe my heavenly Father has been testing me to see if I will take temper. He has put me into the fire and into the water and He has laid me on the anvil and hammered me and bent me. I

have tried to bear it patiently and my daily prayer is, 'Lord, put me into the fire if you will. Put me into the water if you think I need it. Do anything you please, O Lord, only for Christ's sake, don't throw me into the scrap heap.'

\* \* \*

### The Threshing Floor

In the last part of Isaiah 28 we are given a farming scene to which the Spirit of God especially wants to draw our attention, for He introduces it with the words, "*Give ye ear, and hear my voice; hearken, and hear my speech.*" He then gives us the familiar picture of a ploughman opening up the clods of earth, preparing the soil, and scattering the various seeds in their place. He shows us that these sowers are God-instructed ones. Then the scene changes. The harvest has been gathered in. Now we have come to the threshing floor. Ah, this is the painful process. Out come the threshing instruments to thresh the ingathered grain. The fitches are beaten out with a staff, and the cummin with the rod, and "*bread corn is bruised.*" Why the necessity of this? *The chaff must be separated from the wheat, and that bruising is a part of the process.* The Master's fan is in His hand and He will thoroughly purge His floor. The chaff goes one way—to the fire; the wheat goes the other—to His garner.

\* \* \*

### Praising Through

Be not offended with Thy Lord when at the threshing floor the "bread corn is bruised." Thy bruises cannot be compared to His when at Calvary He was bruised for thine iniquities. It was at the threshing floor of Araunah that David had a great meeting with God, and there on that floor he offered up burnt offerings and peace offerings. When the Lord brings thee to the

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### Become As Little Children

Last night my little boy confess'd to me  
Some childish wrong;  
And kneeling at my knee  
He pray'd with tears:  
"Dear God, make me a man  
Like Daddy—wise and strong;  
I know You can."

Then while he slept  
I knelt beside his bed,  
Confess'd my sins,  
And pray'd with low-bow'd head;  
"O God, make me a child,  
Like my child here—  
Pure, guiltless, trusting Thee  
With faith sincere."

—The Expositor

threshing floor let that be a place for thee of great sacrifice, the sacrifice spoken of in Hebrews 13—the sacrifice of praise. Let the sacrifice of praise be *continually*—not spasmodically—upon thy lips. Say to the Lord, "I know the truth of the Scripture, O Lord, 'As for God, His way is perfect,' and Thou art He that 'girdeth me with strength and maketh my way perfect!' I trust Thee even though Thou must perfect me through suffering. Only keep me praising through, for I remember that Thou hast said that the trial of my faith is much more precious than gold that perisheth." When thou art on the threshing floor, and the adversary would seek to make thee fear with the vision of the morrow, sing with Bickersteth, "Peace, perfect peace, the future all unknown. Jesus we know, and He is on the throne." And He will flood thee with the great peace He has promised to those who love His law. Remember, "the soul in close fellowship with the risen Lord will never be an offended soul."

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### Not a Hinderer

Our Lord once said, "It must needs be that offences come, but woe to the man by whom the offence cometh." This is another side of the situation—a very solemn side. A child of God may offend and be a stumbling block in the way of some of the "little ones" by an un-Christlike attitude. What is the principal thing that causes stumbling? *The sins of the mouth.* James tells us, "If any man offend not in word, the same is a perfect man." And then he goes deeper than the lips and says, "But if ye have bitter envying and strife *in your hearts*, glory not, . . . for where envying and strife is, there is confusion and every evil work." Paul tells us that "the servant of God must not strive." Strife is one of the works of the flesh mentioned along with adultery and murder in Galatians 5, and the Lord tells us, "They which do such things shall not inherit the kingdom." Nothing will kill the revival spirit in an assembly quicker than envying and strife. Enter into a strife and you will be certain to cause some to stumble or to be offended; and the Lord says that it were better for a millstone to be cast around your neck and that you were drowned in the depth of the sea than for you to offend one of His little ones. But the man who really loves the Word of God and the Lord of whom it speaks, will not be a man of strife. He will be a man of "*great peace*," a man who is ever *unoffended* and always *inoffensive*. Is this your state?



## Jewish Notes



*Do Many Jews Become Christians?* Jacob Gartenhaus, missionary to the Jews, presents us with the following facts. During the nineteenth century 204,500 Jews entered the Christian church. This represents a proportion of 1 convert to every 156 of the Jewish people, while, during the last century, the proportion of heathen converts was 1 to every 525. A leading Jewish journalist says, "It must be acknowledged that in the last century many hundreds of thousands have left us. I maintain that the number of those who have been baptized since the death of Moses Mendelssohn (1786) to the present day, is not less than 350,000 Jews." The Jewish papers bring almost every day reports of conversions in large numbers, all over the world. They refer to it as an "epidemic." One paper reported, for example, that during the first half of 1920 no less than 10,000 Jews were baptized in Budapest alone. A certain Jewish daily paper estimates the number of conversions since the World War as 100,000. Among these converts are an astonishing number that have won fame as historians, musicians, philanthropists, statesmen, diplomatists, theologians and missionaries. The English-Jewish Year-Book (1903-1904) gives the names of five hundred Jewish celebrities of the nineteenth century, among which are found the names of eighty-five Jewish Christians.

*Jews and the Sign of the Cross.* During the last anti-Jewish riots in Palestine many Jews painted large crosses over the houses in order to escape the wrath of the Moslems. To secure safety they were willing to shelter themselves behind a symbol that they have long despised. Let us pray that this act shall become a prophecy that many of the nation shall shelter themselves from the coming judgment, as their forefathers took refuge behind the blood-token during judgment upon Egypt.

*Jews at the Wailing Wall.* The Wailing Wall of Jerusalem is closely connected in the minds of devout Jews with the former greatness of their race, because it is an actual relic of King Solomon's temple. No Jew will approach a certain portion of the ground, called the Rock of Sacrifice, for fear of treading upon the forbidden site of the Holy of Holies. The wall is about fifty yards long, and nearly sixty feet high, and is composed of giant blocks of limestone.

"I have witnessed," says one eye-witness, "no spectacle more moving than that at the Wailing Wall. All the sorrow of the ages seems to be expressed in the plaintive music of the chant. Leaning against the wall, in all sorts of dejected attitudes are a number of men, women, and children, some weeping piteously, others mumbling prayers, and yet others Scriptures. It will be many a day before I can forget those sad and haunted faces that glimmered beneath the wall of Herod's temple or free my ears from the mournful cadence of their cries."

*Jews Celebrate First Organized Return to Palestine.* There was celebrated this year the fiftieth anniversary of the establishment of the first Jewish agricultural villages in the Plain of Sharon and the hills of Galilee. It was in 1882, says *Public Opinion*, that the pioneers planted themselves in the first three colonies. The few hundred who came in the 'eighties are now represented by some forty thousand settlers distributed in all parts of the land of Israel. In Palestine about a quarter of the Jewish population live in agricultural villages and settlements; no other country can show anything like the same proportion of rural Jews.

*Jews Returning to Agriculture.* "On arrival at Jerusalem," says Captain R. M. Stephens, "I visited the headquarters of the Zionist organization, and asked, 'What is the use of the Jews going back to Palestine? They are not agriculturalists.' The answer I received was, 'Our forefathers, when they lived in the land, were great agriculturalists. That is indeed our native genius. During the dispersion, however, especially in Central Europe, no Jew has been allowed for centuries to own any land. Therefore they could not be agriculturalists, but have been largely forced into others channels, such as finance, petty shop-keeping and peddling. Today we do not want to make Palestine an industrial country, but agricultural. To that end we give assistance only to those are willing to go on the land and learn farming.'"

*Greater Jerusalem.* "Today, more than two-thirds of Jerusalem's 90,000 population live outside the walls. The hotels are fast moving out, and so are the big business houses and the stores. The better class of citizens are seeking homes outside. This is not because the old city with its picturesque narrow streets is unhealthy, but because

it is the fashion and the proper thing to reside in the newer garden cities which have arisen outside," writes Mr. Harold J. Shepstone in the *Empire Review*.

"In all, some eighty streets have been laid out, and their very names are pertinent of Biblical history, for we have such appellations as the Street of the Prophets, Herod's Way, Nehemiah Road, Street of Ezra, Street of the Maccabees, Isaiah Street, John the Baptist Street, Jeremiah Street, Hezekiah Street, and so on.

*Progress in Palestine.* According to a Detroit reporter, "Miraculous," was the term used by Captain Miller, member of the Palestine administration, in describing the growth of Palestine and the achievements of the Jewish settlers. Comparing the positions of the Jews and the Arabs, Captain Miller stated that while the latter had the figures of population in their favor, the Jews have brains, energy, an ideal and demonstration of the remarkable achievements of the past decade. That is why, he said, Arabs look with fear upon Jewish effort. To "fear" he ascribed most of the existing difficulties.

Reminded of the difficulties that face Jewish endeavor, Captain Miller stated: "Nothing can stop Jewish progress in Palestine. If the Jewish people deserves it—as I believe—it shall have Palestine. If it does not deserve it, your people naturally, will not have it. But if you deserve it, nothing that the English or the Arabs may do can possibly stop you."

Mr. Sherrill, U. S. ambassador to Turkey, "was impressed with the way in which Jewish enterprise has surmounted the obstacles of a dry and rocky soil," according to the *Palestine Bulletin*. "Without the benefit of any special privileges it was building up the land both agriculturally and industrially out of all proportion to its numbers. He ascribes to the Zionist movement the chief credit for what has been achieved and believes that the country as a whole has benefited by it. He was pleased to observe the dominance of the Hebrew language among Palestinian Jewry and was glad to learn that it was serving as a stimulus for the revival of Hebrew among Jews in other lands. He was pleased to learn that Palestine gives little evidence of the world-wide economic crisis and that Palestine Jewry is proceeding to build, with optimism and confidence, for the future."

*The Black Fast.* The darkest day on the Jewish calendar is the ninth of Ab when the nation mourns the destruction of the Temple and the city

of Jerusalem by the Romans in 70 A. D. On that day pious Jews fast from sundown to sundown. In the synagogues the book of Lamentations is read on the eve of the fast and on the day itself. On the night of the fast this year (August 10) thousands of Jews wended their way to the Wailing Wall, that ruin of the old Temple which speaks of past glories. Here is part of the service that is read by mourners at the wailing wall:

*Reader.* "Because of the palace which is deserted—"

*People.* "We sit alone and weep."

*Reader.* "Because of the temple which is destroyed, because of the walls which are broken down, because of our majesty which is departed, because of the precious stones of the temple ground to powder, because of our priests who have erred and gone astray, because of our Kings who have contemned God."

*People.* "We sit alone and weep."

A new day will dawn for Israel when they mourn and weep for that living Temple which they destroyed about forty years before the Romans destroyed their temple of stone. See John 2:19-21.

*Jews and Arabs Make Peace.* "With full Eastern ceremonial, peace has just been concluded between Jewish settlements of Mizra and Kfar Baruch and the Bedouin tribe of Awadin who live South-west of Afuleh," says the *Palestine Bulletin*.

"One of the members of the tribe was killed in the course of a clash between a number of Bedouins and the watchman of Jewish fields at Arakani near Kfar Baruch.

"After the relatives of the deceased received the compensation agreed upon, an Eastern banquet was given in honor of the guests. The family of the Bedouin who was killed declared that they no longer bore any grudge for what had happened. Sheik Tewfik, their chief, confirmed this and undertook to maintain peaceful relations with the Jewish settlers. In token of the conclusion of peace, the Sheikh handed a banner with knots (the Bedouin symbol of reconciliation) to the Jewish representatives." We pray for the time when such affairs will take place on an international and universal scale.

*A New Harbor for Palestine.* One of the greatest drawbacks to the development of Palestine, says Captain Stephens, has been the want of a harbor. Now, however, this difficulty is almost overcome, as the new harbor works at Haifa are almost completed. Haifa is rapidly becoming the chief port of Palestine.

*Queen of Palestine.* *Trusting and Toiling* informs us that the Pope has officially recognized the new title given to the Virgin Mary, namely, "Queen of Palestine," and has approved a special feast to celebrate it annually in August.

### Seed Thoughts

Gathered by Alice E. Luce

There can be no life without antecedent life. No one has ever succeeded in finding or producing spontaneous life, and dead matter cannot evolve itself into living matter. The soul that is dead in trespasses and sins cannot attain spiritual life by self-reformation, by struggling and striving, or by imitating any life, however perfect. "He that *hath the Son* hath life."

\* \* \*

A lump of clay can never develop into a plant, nor can a blade of grass make itself part of a sheep. The plant must send down its roots and absorb the mineral elements, and the sheep must eat the grass. Thus the natural man can never raise himself into the spiritual realm. The barrier between the two has never been crossed from the manward side. Jesus had to come down to give spiritual life to man, and only by a new birth from above can he be made spiritual.

\* \* \*

Do not let the mystery of the new birth trouble you. You cannot explain what electricity is, yet that does not prevent you from switching on the light. Open your being to the almighty Spirit of God and let Him work the great change in you; then you will be able to say, "One thing I know, that whereas I was blind, now I see."

\* \* \*

"Civilization is but a succession of reforms, each originating in the courage of some one individual; and all important reforms are in harmony with the teachings of the Man of Galilee." (W. J. Bryan). What could not the Master do through one humble disciple *entirely yielded* to Him, in carrying out those teachings and spreading their influence in the world?

\* \* \*

It is only a vessel that has been filled that can overflow, and only as it is kept full can the overflow continue. These earthen vessels of ours must be kept ever in contact with the inflow of the Spirit, that the outflow to others may be maintained.

\* \* \*

"When God makes the prophet He does not unmake the man" (John Locke). In all the prophets and other writers of Scripture we can trace the human personality inspired, dominat-

ed, controlled, *but not annihilated* by the Spirit of God. Let the Lord have all there is of you, that He may use you to fit into the very place He has chosen for you.

\* \* \*

"Faith begins where the will of God is known." Make sure before you pray that what you ask is according to His will, and then stand like a rock in the assurance that He will do it.

\* \* \*

"As swords are not destroyed but beaten into plowshares—thus being changed from weapons of destruction into useful tools—so men who hear the call to service take the powers that they have and turn them into the Master's service."—W. J. Bryan.

\* \* \*

"Where no wood is, there the fire goeth out; so where there is no tale-bearer (mar. whisperer) the strife ceaseth." Prov. 26:20. He who whispers suggestions or insinuations of evil against his fellow is a traitor of the deepest dye. May the Lord change all such into those who bring a *good word*, making all hearts glad. Prov. 12:25.

### Helping to Spread the News

Chas. E. Robinson

Many people who know what we teach about Divine Healing have never seen anyone whose healing could not be denied. So the Editor feels it would be very helpful to have a large number of healing testimonies, each to be stated in a short space, and telling of the healing of visible afflictions.

The kind of healings he has in mind are healings of total blindness, total deafness, epilepsy, broken bones without being set, dumbness, goiter, spinal curvature, legs of unequal length made equal, cancers diagnosed as such by competent physicians, disfiguring tumors and the like. Persons who have been healed of such things in answer to prayer are scattered all over the world in great numbers.

If you would like to help the *Evangel* to print something convincing to those who doubt God's willingness to heal in these days, you can do so by sending in accounts of healings of the sort mentioned above. If they have been told before in the *Evangel* that will make no difference.

Give the name and address of the person healed, the thing healed of, how long since the healing took place, state that it took place in answer to prayer without medical or surgical help, and give the name and address of someone who will vouch for the reality of the healing.

Send the testimonies to *The Evangel* putting my name on the envelope. Please attend to this matter at once.

## ∴ The Gospel in Foreign Lands ∴

### Revival Fires Burn in the Hills of Waitsap

Blanche R. Appleby

One of the outstanding meetings held in South China during the spring was in Waitsap, Kwong Sai Province. Brother and Sister Williamson, Bobby, Brothers Paul Lynn and Lawrence McKinney, and the Evangelistic Band went up in May, but God had gone before.

The Christians began to gather in from the country, several walking eight to twelve English miles, while two brethren came by boat a distance of twenty-four miles, their faces radiant with the glory of God. One Pentecostal Chinese sister housed several of the country Christians during the meetings, besides doing the laundry work for the Christian workers, attending most of the services, and laboring effectively in prayer. The converted Confucian scholar, Mr. Ch'ing, who through reading a tract on tithing, translated by Miss Adolfson, became convinced of the Scriptural teaching, immediately obeyed, and was present feasting on the Word; also several women, won to Christ by Mrs. Williamson in a market day meeting, came, and many others.

As we met and talked with the Christians we were convinced that Brother and Sister Williamson had built a right foundation. It seemed that every Christian was a soul-winner and felt himself to be an integral part of the church in Waitsap.

The spirit of revival was in the air. Crowds filled the chapel until every available corner of the building had to be used to seat the people, and scores stood throughout the services. The Holy Spirit was wooing souls to God's beloved Son. Fifty-five persons gave their names, addresses, and received pocket Testaments, thereby expressing their desire to believe in Jesus.

Paul Lynn gave the night messages to sinners and Lawrence McKinney fed the Christians. Both were divinely used and God gave the increase. The splendid singing, conducted by Mrs. Williamson, attracted many to God's house as did also the street meetings, conducted by the Evangelistic Band. The prayer room resounded with prayer and praise; battles were fought and victories won there; Christians and sinners wept and made confession.

A number heard of Jesus for the first time during these meetings, among them an intelligent young man, who



Brother W. R. Williamson and some new converts in a field that has recently been opened up by our missionaries. These represent the firstfruits of what we hope may be a great harvest of souls in that locality.

lived 24 miles away; he was staying at an inn across the street, came to his first Gospel service, responded to the truth, and as the personal worker dealt with him after the services, he signed his name, received a pocket Testament, and the following day, like Andrew who brought Simon Peter to Jesus, he brought a friend who gave his name and received a New Testament also. Please pray for these dealers in lumber.

Brother Williamson is a true shepherd of the flock. "They that sow in tears shall reap in joy." How we praise God for the little flock among the hills of Waitsap, commend them to your prayers, and entreat you to remember "the other sheep" who have not yet been brought into His fold.

### Christ Wonderfully Revealed to Hindu Widow

J. J. Mueller

We truly rejoice in God's workings. Although tested in many ways, His Spirit is working and this cheers us, indeed.

Eight have been blessedly baptized

in the Holy Spirit with gracious signs following, and quite a number have been saved. In the villages and zenanas, as well as in our training school, there have been a large number of healings.

One widow was blessedly saved and the Lord is very near and real to her. She talks to Him as to a friend standing near. We have seldom seen one so shortly saved who became so intimate with her new-found Lord. It is precious, indeed, since the widow of India is despised; it always rejoices our hearts when one gets saved.

In telling of the nearness of the Lord this woman said that when cutting grass, she felt Him to be right by her side and would say, "Why, Jesus, you are right here with me!" And again, after relating how she had been lonesome for her husband before, and now, "Why, Jesus, you are so near and real to me that all lonesomeness is gone!" She testified that He was near and with her all day long so that when she would retire at night, she would say, "Salam, Jesus," and then go off to sleep, and in the morning, she would greet Him with another "Salam." It seems that such an experience would be worth a great deal to a good many "Pentecostal Christians," including ministers and missionaries.

She has now gone to be with her Lord, whom having not seen she loved.

Two more have also been baptized recently, and from what we can learn, the wife of our servant (Hindu) was also saved before death called her. Mrs. Mueller and two of our workers saw her just a couple of hours before she passed away. They had prayer with her, but little realized that she would be gone so soon. At the time she was sitting up, and then before her spirit departed, she gave her parting message to her husband and fell asleep.

This one was, of course, not baptized, and though she was buried in a non-Christian cemetery, before the funeral procession started, when all of the friends of the caste had gathered, we were called for, and after showing the form or face of the frame that once was active, opportunity was given for a Christian funeral sermon. None of this was premeditated, but it was precious, and will not soon be forgotten by us, at least.

Send your offerings to Noel Perkin, Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

## Some Helpful Suggestions to Pastors, Officers and Teachers Concerning Sunday Schools

By R. M. RIGGS, Pastor of the Assembly of God Church, Springfield, Mo.

### FOR THE PASTOR

**W**ITHOUT reservation or qualification let it be said that the one field above all others where the pastor can do most effective work for the extension of the kingdom of God is the SUNDAY SCHOOL. Conversely let it be stated that the one man above all others who can have most influence upon and upon whom rests final responsibility for the success of the Sunday School is the PASTOR. The Sunday School and the Pastor are as needful to each other as man and wife, and together, in heart and soul, they can accomplish much good in the work of the Lord.

#### His Opportunity

The Sunday School provides the pastor with an excellent opportunity of getting acquainted with all his people and winning their confidence and love. Parents' children lie deep in their hearts, and every kindly thought, plan and word which the pastor has for those children is absolutely the quickest and surest way into the hearts of the parents of those children. And what pastor can succeed without the love and confidence of his people? He must deliberately set himself "to provoke them to love and good works," and happy is the pastor who realizes that a wide-open door into the esteem and affection of his people is already provided him in the Sunday School of his church.

In the Sunday School the pastor has the most wonderful evangelistic field that he could possibly have. From the age of accountability, every child's soul is worth as much as an adult's at the very least reckoning, and a child is much easier to win than a confirmed adult. Also, these souls are pure and innocent and are thus immediately and peculiarly adapted to the service of the Lord in turn. Isaac, Jacob, Joseph, Moses, Samuel, David, Daniel, Paul and Timothy are Bible examples of those who were converted and trained in the Scriptures in their childhood days and who were thus kept pure and holy for the use of the Lord in their later years. Again many are the cases of parents led to the Lord through the instrumentality of their children. Children of parents who never go to Sunday School or church provide an open door into that new home and a legitimate point of contact, and so by this means the Pastor's soul-winning opportunities are increased. In these ways the Sunday School is indeed a wonderful evangelistic field.

It is conservatively estimated that 75% of the

In a recent issue of the Evangel announcement was made that those desiring the pamphlet "Some Helpful Suggestions to Pastors, Officers and Teachers Concerning Sunday Schools" could obtain same by sending in their name and address. As our supply of these pamphlets is now almost depleted, we are publishing it in the Pentecostal Evangel for the benefit of those who will not receive their copy.

members of all denominations, 85% of the church workers and 95% of all ministers and missionaries were once Sunday School scholars. These are the facts of history. These are the things that are happening around us today. And if the Pentecostal movement would take care that it was getting all this increase which is normal and easy and which all other churches are getting through the medium of the Sunday School, in addition to the tremendous lead in growth of numbers which it already enjoys by means of the other evangelistic agencies which it now employs, there is no reason why its growth should not be *double* and *treble* that which it now is. If our pastors everywhere would realize that that which they already have in their hand in the way of Sunday School possibilities is a veritable Moses' rod of power as they use it in the name of the Lord, they could go forth and accomplish much greater things in His wonderful name.

#### His Responsibility

It might also be good for Pentecostal pastors, to remind themselves that along with this wonderful opportunity which Sunday School work affords, there comes inevitably an equal amount of responsibility. The five- and the two-talents men of Matthew 25 were *required* to *double* their talents just as the one-talent man was, and the first two received exactly the same reward because each had acted *according* as his opportunity had been. This seems to be one of the most solemn things about the Pentecostal message: so much responsibility accom-

panies it. This sparkling, dynamic truth that the Lord has given us, the tremendous crisis of the days in which we live—economic, political, and religious—and the wonderful agencies of evangelism which are placed at our disposal, demand of us that we arise to this great opportunity, use all the weapons which the Lord has placed at our disposal and meet this world need in Jesus' name.

Particularly, it is the Pastor's responsibility to shepherd his people. Before the Christ ever told Peter to feed His sheep, however, He instructed him to feed His *lambs*. The lambs of our folds must not be neglected. If they do not get the proper care and food they will starve spiritually and thus be lost. They must have special food and careful, tender handling, and it is the under-shepherd's *job* to provide it. How foolish and shortsighted to be so concerned about lost sheep that are hard to find and hard to bring back, to the almost utter neglect of the lost lambs that are so near at hand and so easy to win. Lambs make sheep, and even now in their immaturity are most precious in the sight of the Chief Shepherd. There is a curse in God's Bible pronounced against the faithless shepherds (Ezekiel 34), and many a shepherd is satisfied with (or grumbling about) his *hire* today who ought to be awake to his *work*, carefully feeding sheep and lambs.

If pastors are chiefly evangelistic in gift and ministry, they are not thereby relieved of their responsibility to care for the *religious education* of the members of their assembly. If they cannot do it themselves (and even though they are capable themselves along this line, they could not begin to do all the work that is necessary in connection therewith), let them seek out and appoint to teaching ministry in the church the very best material that the Lord has provided there. People have *got* to be taught as well as converted and harangued.

They will die without it, and generally, in their death throes, will expel the man from the pastorate of their church who has failed to provide them with the spiritual food so necessary to their health and growth. Jesus went about teaching and preaching and healing, and His work was in the order named (Matthew 9:35). His representatives today are grievously neglecting their ministry and failing in their responsibility if the teaching part of their work is not attended to properly and fully. Now the Sunday School is the great



GLAD TIDINGS CHURCH SUNDAY SCHOOL, SAN ANTONIO, TEXAS  
Pastor—J. C. Wilder. Superintendent—David W. Johnson. Assistant Superintendent—Mrs. J. C. Wilder.



SUNDAY SCHOOL AT SHAWANO, WIS.

Pastor—David M. Carlson. Superintendent—Mrs. Wm. Debban. Secretary—Mrs. Carol Schenick.

place and time for the teaching ministry of the church. Let old and young flock together under the inspiration and example of their pastor, gather in their respective departments and classes and devote themselves to the study of the Living Word.

And the spiritual pastor will never forget that his responsibility lies not only in the work of shepherding and educating but also in the great and thrilling ministry of evangelizing. Again let it be said that the Sunday School provides a most fruitful field of evangelism, and it is therefore the Pastor's responsibility carefully to work that field and see that every precious lamb is safe in the Fold. He must also see that every opportunity of evangelism through the Sunday School is carefully improved. The neighborhood census put on by the Sunday School for the purpose of finding new members, the following up of contacts which new members to the Sunday School provide, and the encouraging of the children themselves to win souls for Jesus, are examples of how the Sunday School can be considered a great evangelizing medium as well as an evangelistic field.

As regards the practical relationship of the Pastor to the Sunday School, it is not suggested that the Pastor teach a class in the Sunday School unless the school is very small and his own time is not too much occupied elsewhere. He should however, be present at every session (regular and business) of the Sunday School, work harmoniously with the Superintendent in the reorganization and general improvement of the school, and be a constant promoter of interest in and a recruiter of members for the school in the pulpit and everywhere.

#### FOR THE SUPERINTENDENT

Although the Pastor must carry the final responsibility for the success or failure of his Sunday School, yet the one officer who carries the load and whose exclusive work and responsibility the Sunday School is, is the general superintendent of the school.

#### His Character

All responsible ministry is being prepared for over a long period of years in training and character-forming before that ministry is actually entered upon. This is true of the Sunday School Superintendent, for his ministry is a most responsible one. The man who is to serve in this position must be no novice but must be tried and proved as of genuine, stable Christian character. He

must be thoroughly yielded unto God, seeking only to bring glory to God. There cannot possibly be allowed to serve in the capacity of Sunday School Superintendent a man whose character is blemished or sullied or at whom the finger of blame and criticism can justly be leveled. Completely and for a long time separated from the world and from all questionable practices, he is an example to those to whom he ministers and before whom he stands. A sincere love for God and His word and an intense and ever-burning desire to plant that word in the hearts of men is a splendid qualification for this office. This man must not be selfish or proud, but must gladly share his work and the resultant recognition therefor with those who do or could work with him in the school.

If a superintendent insists upon doing all that is to be done in connection with his school and refuses or does not know how to transfer to the many other willing hands that are always to be found in every school the numerous and detailed duties that must be done and thus conducts what can be called a one-man school, it is not necessarily true that he is proud or selfish. He may simply be a poor executive. For this reason, it is necessary—if the School is to grow beyond what one man is able to do by himself—that the superintendent

find consecrated and efficient coworkers, share with them the duties of his office and of the school, and then maintain a general oversight of their work and the general working of the school. It is usually true that the man who has made a success of his own personal business affairs will bring to the work of the Sunday School the same business ability and faithfulness which have brought success to him in his own affairs. Conversely the man who has not shown ability in the conduct of his own business cannot very well be expected to show more ability and faithfulness when it comes to the work of the Lord. A Sunday School is a business—particularly in the administrative side of it which the superintendent has as his special responsibility—and it is a safe rule to follow that the most capable business man of your congregation—other things being equal—will make the most capable superintendent of your Sunday School.

In no small measure also, the Sunday School Superintendent must have vision and courage. If he cannot see ways in which his school can and ought to be improved, he is just that incapable for his work. If his ideas are unbalanced and do not take into consideration all that is involved and to sane thinkers are absolutely unworkable and will only result in confusion and dissatisfaction, then again he is incapable and is liable to do more damage to his school than good. But, on the other hand, if his ideas are practical and will result in an elimination of waste time, effort and money, and will effect greater order and efficiency and general happiness and blessing to all in the school, he thereby proves his fitness for the place which he fills. Let him also have the courage of his convictions. Let him not be afraid to break up the old system if he and his advisors are confident it is antiquated and needs replacing. Let no fear of the stand-patters and the die-hard reactionaries deter him from doing that which he knows is for the advancement and best good of the school. Truth will triumph and there are usually enough truth-lovers to stand loyally by the progressive program to make it successful. Patience and time usually bring abundant vindication.

It is also very good if the Superintendent is a good mixer, genial and cordial to all. A cold, distant exterior may cover a very warm heart, but there is the loss of many a pupil and possible friend before that heart is discovered. A hearty welcome, a warm handshake and a thoughtful inquiry concerning personal health and that of loved ones go far toward making the cordial, happy



SUNDAY SCHOOL AT BRIDGEPORT, NEBR.

Pastor—W. O. Ziegler. Assistant Superintendent—B. C. Hutchinson. Secretary-Treasurer—Mrs. I. H. Collyer.

atmosphere in which human folks and human institutions thrive. Of course the Superintendent cannot supply all the warmth that is needed in the school, but his example will go further than that of any others in this regard. If he is a kind, true father of children of his own, he is thereby the better qualified for his work as Superintendent. In any event he must be a lover of children and must know how to make children love him if he is really going to succeed in his work.

*His Work*

With this good character and ability as background, the Superintendent proceeds to his work. In the school that is planning to grow, the first work of the Superintendent is usually to organize or reorganize his school to make growth possible. The iron band around the tree must be removed. The tree cannot grow through a great ledge of rock. It must get sunshine and rain. There ought to be just as much common sense employed in the growth of our Sunday Schools as there is in the care of orchards, gardens, and animals. Orchards and gardens are carefully laid out, planted and encouraged to grow. Our bodies are minutely organized and function in the strictest order, and thus grow and develop. The heavenly planets above us have their set place and orbit and relation to the others, and all move in obedience to laws in the truest precision. The Sunday School is God's soul-garden. Why should it not be laid out and planned most carefully? Why should it not be graded and organized minutely since by so doing, it too, can function the better and grow the more rapidly? It is surely the will of God that the order and perfect arrangement which exists in all of God-made things shall exist in that Sunday School that is God-owned and blessed.

The objective of organization in a Sunday School is to create those conditions and means in and by which the religious education of all in the school shall be made more thorough and complete, whereby the conversion and spiritual health of every individual in the school shall be guaranteed, which will result in smooth working order, a perfect system and good conduct throughout the school, and which will effect a steady, healthy growth of the school in numbers, and in spiritual life and power. Careful, well-balanced and elastic organization of a school, as it is lubricated by the anointing of the Holy Ghost and kept working by the power of prayer, will inevitably produce the above mentioned happy ends. If these ends are kept constantly in view in the



SUNDAY SCHOOL AT ARCADIA, KANS.

Pastor—L. A. Sappington. Superintendent—T. S. Sappington. Assistant Superintendent—Theodore Haudyshell. Secretary-Treasurer—Beulah Moss.

work of organizing and in the functioning of the new organization, they will certainly be realized.

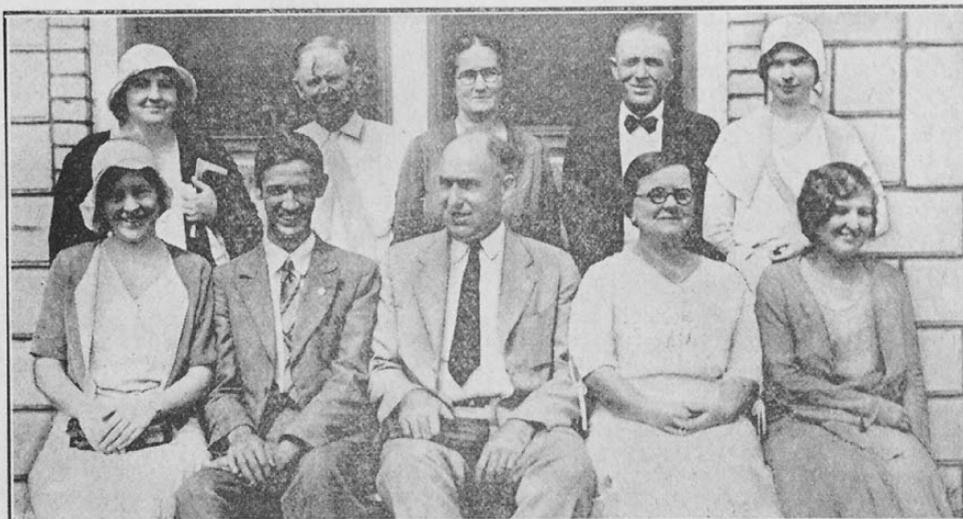
Work requires workers and the more work and responsibility there is about a Sunday School, the more workers there ought to be. Offices should not really be created but should rather be made out of and only when there is sufficient real need for such offices. This does not mean that a new office should not be made and filled until there is fully enough work to occupy the new officer from the very first; for this would mean that much work was being left undone before the new office was made and also that there was from the first no opportunity for the new officer to grow in his work or take on new duties later. When one man's work gets entirely too heavy for him or when new responsibilities and possibilities of development begin to dawn upon the leaders of the school, it is time to appoint assistants or new officers to help carry the load or meet the new need. Let no 100-member school have the organization of a 500-member school, but let no 300- or 400-member school hesitate to make organization room and arrangement for a possible 500 membership. As the need demands and as the immediate opportunity invites, so let the school extend its organization. Do not have every worker loaded to

his full capacity. Let there always be room for increase of work and responsibility. When the maximum capacity is almost reached it is time to provide assistants or new officers. Thus the organization of a growing school should always be one half size bigger than the school itself, in order that opportunity and encouragement shall thus be provided for the growth of the school.

The first officer of a Sunday School is, of course, the General Superintendent. With him, if the school is large enough, and as occasion requires, there will be associated a number of assistants. The Assistant General Superintendent should have specific duties assigned him, such as alternating with the General Superintendent in the platform work, taking care of the purchasing of all literature, sharing with him in the task of general supervision, meeting Sunday morning emergencies, etc.

If the school is around the 500-membership mark, it is about time for one individual to have as his sole work and responsibility the education and evangelism phase of the school life. This work involves a thorough examination of the actual teaching work which is being done in the school and a careful and complete rearrangement of curriculum and methods of teaching in order that all scholars shall receive thorough and accurate teaching in the Word of God. This may mean the creation of a teachers' training class, not only for the study of next Sunday's lesson, but also for the training of regular and prospective teachers in a knowledge of the Bible and of the art of teaching. Special teaching for beginners and primaries and a graded memory course for all departments up to the Young People's, a library for teachers and for scholars, and such like improvements may then be carefully introduced by this officer. It is his responsibility also to take care that the teachers are faithful in leading the scholars to Christ and, if necessary, to provide that there be a Decision Day or a turning of some closing or opening exercise of the school into a time of seeking God around the altar. He can be called Supervisor of Education or Assistant Superintendent of Evangelism and Education, but his work is of greater importance than his name, and there is an abundance of work and responsibility along this line to occupy one of the most capable and consecrated people in the assembly.

There could also be a Superintendent of



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Classification, or Enrollment Secretary, whose duty it would be to enroll every new scholar and assign him to the exact grade and class to which his age indicates that he belongs. He should keep a careful record of every class and every scholar, take care of all readjustments of classes, and make full arrangements for Promotion Day and all of its changes. A Superintendent of Attendance would have general charge of the visiting of all absentees from the school, working the entire church constituency to get every possible recruit for the Sunday School from the church membership, promote neighborhood censuses and devise other ways and means for the increase of the membership of the school.

The General Secretary is the custodian of all records of the school, and should arrange that the system of records employed should be the best to stimulate attendance, punctuality, lesson preparation, etc. Competition between scholars and classes with its resultant honor roll, public recognition, etc., should be his to arrange for and supervise. The regular report should be compiled and read or posted in that way that will provoke interest and rivalry. Comparative reports are of value to Superintendent and school and these also the Secretary will prepare. In smaller schools this same officer could take care of all the monies received and disbursed, but in larger schools a separate officer should attend to the Treasurer's work.

Even in smaller schools, there ought to be at least general recognition of department lines and divisions. Children from 3 to 5 are to be classed as beginners. They are of the pre-school age, and have not had the public contact with other children which school children have had, and so constitute a distinct class by themselves. No separate classes for boys and girls need here be made for sex characteristics have not yet become at all pronounced. The Primary Department is for children from 6 to 8. These are attending public school and so are getting that social contact which means so much in reducing individualism and introducing a sense of relationship to others. They, however, have not yet learned to read fluently and so must be taught almost entirely by the teacher. But the Juniors (from 9 to 11) have learned to read easily and so can study at home and respond to requests for outside reading, etc. The Intermediate Department in some schools contains all children from 12 to 16, in which event there is no Senior Department. Larger schools break this big group into Intermediates (from 12 to 14) and Seniors (from 15 to 17). This is the great adolescent period, the time of transition in body and mind. This is the reaping time for those who seek souls, and it is also the losing time for those who are careless of their responsibility to children of this age. This is the age when children feel they are "too big" for Sunday School and when many drop out and away from Sunday School and from God. The Young People's Department ranges from 17 or 18 to about 24 or 25, and the Adult Department is, of course, for all above 25. Outside departments are the Cradle Roll (from birth to 3) and the Home Department (for those who for sickness or other reasons are not able to attend the regular Sunday School sessions).

Below the Young People's department, the average number of scholars which a class should have is eight. The reasons for this are that teachers are thus the better able to give individual attention to the scholars in the class; they can also the better visit their absentees (which will then not be so many) and will also have more incentive to visit them because they are missed more in a small class than in a large one, and also more classes will then be formed and

more opportunity for service provided the many older Christians in the church who ought to be working for the Lord. Personal ambition, pride and sentiment will have to be sacrificed in favor of efficiency and an unselfish devotion to the work of the Lord. Let the children in the lower departments be classed strictly according to age and promoted accordingly. New scholars must go into the class where their age indicates and when a class numbers say 12, let it be divided into two 6's and thus proceed.

Each department should have its own departmental superintendent even though such officer remains as teacher of one of the classes of his department. They are advised to remain as teacher until their department has ten or more classes in it. The work of the departmental superintendent is to specialize in a knowledge of children of that age and of the very best methods of teaching and training them. This knowledge they should share with the various teachers of the department by means of monthly meetings for consultation and instruction. They should also exercise a special watchcare over the interests of their department, attending to the securing of capable teachers and teacher-supplies, literature, equipment, etc. When schools pass the 200- or 300-membership mark, it is well to provide departmental secretaries who are to care for the records of their department as a general secretary of a smaller school would for his whole school, and turn in their reports to the General Secretary who then compiles the whole as his general report.

The organizing of a school into an efficient, smooth-working machine is indeed a task that requires ability, courage, tact and patience. And the maintaining of such an organization is ever flowing efficiency, and happy harmony requires love, diligence and never failing faithfulness. Particularly the higher officers must ALWAYS be on hand, on time and thoroughly on the job. A little carelessness and negligence will introduce confusion and laxity and in a remarkably short time an efficient Sunday School machine will deteriorate and disintegrate. There should be monthly meetings of the Executive Committee of the school (consisting of all superintendents and possibly the General Secretary), monthly business meetings of all teachers and Sunday School workers, as well as regular separate meetings of the various departmental officers. These meetings should not be allowed to grow disinteresting, for then they will soon be unattended. Neither should they be made social functions of any kind, for this is a distinct departure from the purpose for which they should be held. They should be spiritual—times of prayer and humbling before God for His divine enabling, anointing and guidance. The Superintendents should also carefully arrange that these business meetings be times of real instruction and inspiration in the great work in which all are engaged. As a part of the plan for maintaining an effective organization in the school, let careful and full provision be made for supply teachers who will be prepared to teach and for substitute workers wherever they may be needed.

Throughout the entire school there ought to be a real vision and determination to make the school grow. All officers, teachers and scholars should realize that this is the great will of God and is also necessary to the health and life of the school. Everybody should enthusiastically follow Pastor, General Superintendent and Superintendent of Attendance in their constructive program for the increase of the membership of the school. This is a zeal that ought to burn steadily and not spasmodically. High-pressure contests that yield quick and superficial results are usually followed by serious reactions,

and the last state of that school is worse than the first. A record system that provides weekly grading on all points necessary for the efficiency of the school and a careful maintaining of monthly reports of individual scholars as well as classes hold old and new scholars to the school, and to hold is more important than merely to get. The Entzinger 6-point record system, providing grading on attendance, punctuality, Bible-bringing, lesson-preparing, offering-giving and staying for church is heartily recommended especially for larger schools.

A happy spirit and a thorough efficiency throughout the school will do more to yield a steady growth for the school than red-and-blue contests and the like. Let visitors be shown every consideration and attention and new members welcomed cordially and made perfectly at home.

#### FOR THE TEACHER

The one Sunday School worker that is closest to the scholar and the one upon whom the spiritual success of the school most depends is, after all, the Teacher herself. Her contact with the scholar is the longest and the most intimate of all the Sunday School workers each Sunday, and she should be no stranger in the home of the child through the week as well. Personal influence and soul contact are powerful weapons in her hand to mold the child for good. The influence of a life is infinitely greater than the influence of words, and her life, her spirit and very character are imbibed by the children whom she teaches. How very, very important then is the ministry of the teacher in the school.

#### *Her Qualification*

The first and foremost qualification of a Sunday School Teacher is that she should be thoroughly saved. No amount of education, talent or natural goodness or willingness and desire to work should be allowed to substitute for the born-again experience. The Sunday School is a spiritual workshop, and no unregenerated person can do one whit of *spiritual* good. This new birth, of course, should have been attested to by water baptism as Jesus commanded, that the teacher shall be publicly known as a Christian and should be an example in this respect to her children.

It is also very desirable that the new-creation life shall have been well developed and that the Teacher shall live in touch with the Lord constantly. The influence of Christ is the only influence that tells for eternity, and the more Christ-filled the Teacher is, the more will Christ influence the children through her. She should be given to prayer and should constantly radiate the Spirit of the Lord Himself. Pentecostal people also will much prefer that teachers in their Sunday Schools shall have been baptized in the Holy Spirit. This is the Scriptural preparation and anointing for service, and Sunday School teaching is a high type of Christian service.

Let care also be taken that only those individuals be chosen and allowed to continue in Sunday School work who have completely separated themselves from all worldly amusements and questionable practices. Children follow rather than obey, and if the Teacher dresses worldly or attends movies or does other such like unspiritual things the children thereby have an encouragement and invitation to do the same thing. Carelessness along this line will quickly result in a grievous lowering of the spiritual standards and life of the school.

Next to the personal influence for the leading of the child to Christ and further into Him, the work of the Teacher is to impart a knowledge of the Bible to her schol-

ars. To do this requires that the Teacher herself shall have a considerable knowledge of this blessed Book. New converts with no Scriptural knowledge or training previous to conversion are therefore not preferably to be set as teachers in a Sunday School. Long training in godly homes, many years a Sunday School scholar, or intensive study in a Bible school or under private tutelage constitute a much desired background and preparation for effective Sunday School work.

It is also a distinct advantage to a Sunday School Teacher and her scholars if she has had certain special training for her work as a teacher. The teachers in our public schools who have only the knowledge of material earthly things to impart must have years of thorough training for their work before they are allowed to teach. If such care is to be taken with the teaching of arithmetic and geography, why should not equal or greater care be taken with the teaching of things pertaining to eternal life? It is true that work in Sunday School teaching is voluntary and unpaid, but this does not lessen the high importance of such work and the advantage of being specially trained for it. If specially trained workers are not available in our Sunday Schools, training classes can be instituted and present teachers and prospective ones can receive the training provided by their own church.

*Her Responsibility*

As can be seen by the above comments upon the qualifications of a Sunday School Teacher, the great objective in those qualifications and thus the great end of her whole ministry is to lead the child to Christ, to teach him the things about Christ and to lead him further into Christ. A clear conception of this responsibility and a steady, faithful discharge of this responsibility constitute doing effective work as a Sunday School Teacher.

*Her Work*

Qualifications met and responsibility realized leave still the actual work of each Sunday morning's session. Every Sunday's lesson must be thoroughly studied and prepared. The Holy Spirit is the Teacher of teachers and first of all He should be requested to inspire and supervise the preparation of the lesson. Earnest, sincere prayer places the mind in that attitude toward God, His Word and the needs of the class which is necessary before any studying is done. Then comes a prayerful reading of the lesson and all the scriptures which provide the context and parallel passages of the lesson. Read also the Quarterly helps and literature that have been given the scholars for their preparation. Your own Teacher's Quarterly will yield valuable material. There are standard helps, such as Peloubet's, etc., and splendid Sunday School papers, such as the *Sunday School Times*, all of which can be consulted with profit. If the Teacher or the school can afford a library of good commentaries and expository writings, these also will provide much assistance. Some churches have a capable person who can thoroughly prepare the lesson and then conduct a class for teachers studying next Sunday's lesson. This, of course, is a great advantage.

Too much stress can hardly be laid upon the importance of being present every Sunday morning. Faithfulness can truthfully be said to be that virtue which will receive the highest commendation and reward at the coming of the Lord. Faithfulness is regularity in the discharge of duty. The Teacher herself lacks a most important quality in her own character if she is not faithful and regular in her attendance at her class.

(Continued on Page Sixteen)

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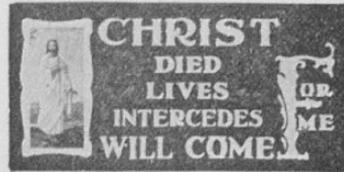
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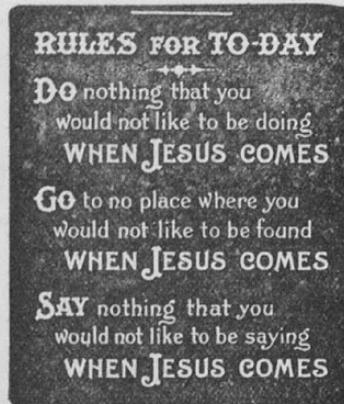
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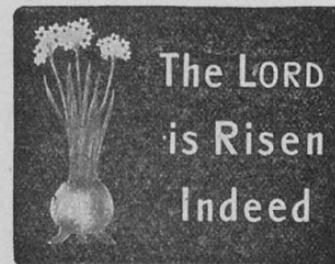
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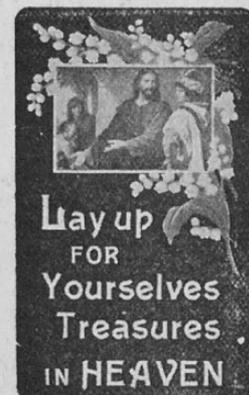
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No. 5325—Where your treasure is there will your heart be also  
Size 6½x13 inches 40c



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No. 5225—God hath power to help  
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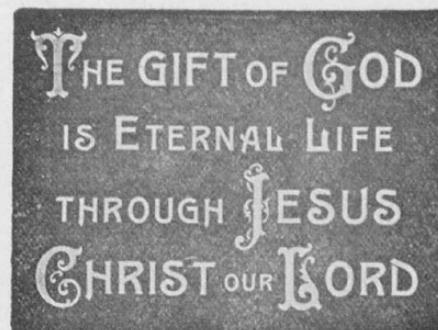
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No. 5531—Come unto Me  
Size 13x10 inches 50c



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Size 6½x7¾ inches 25c



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No. 5330—He careth for you  
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No. 5241—Abide in Me  
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(Continued from Page Thirteen)

Sunday School work is primarily the development of Christian character, and if character is missing in the Teacher, how can she develop it in her scholars? Her example will ever speak louder than her words, and her being negligent in her own attendance at Sunday School will teach the children likewise to be negligent not only at Sunday School but also in the discharge of any and all of life's duties. It is therefore very important that the Teacher always be on hand to teach her class. Teaching that class is more important than 99% of the other things that call the Teacher to stay away from Sunday School, and she is a true Teacher who loyally puts every temptation aside and *does* the work the Lord has called her to.

In this connection it should be said that punctuality is the first-born of attendance in the way of value in Sunday School work. The same character-reasons that call for faithfulness in attendance call also for promptness in that attendance. A listless, careless indifference, broken morale, and general confusion are introduced into the school where Teachers and scholars are constantly late. Being late is largely a habit—a bad one, of course—and can be broken by a little application and industry. If men can arrive at their appointed place of work at 7 or 8 o'clock every morning through the week, there is no excuse for anyone to be late at the Lord's house at 9:30 Sunday morning. Let the Teacher be a faithful and strict example to her scholars in this matter.

The Teacher now enters her classroom with her lesson prepared and being an example to her scholars in every respect. A careful checking of the report according to the rules of the school, and a brief, earnest word of prayer, with every one respectfully participating, and the class is on. Jesus is there, all the way through, and happy is that

Teacher and class that realize His presence. This presence of the Lord in and through the Teacher will preserve order and interest and will effect that blessed work that is to be done in the Sunday School classroom.

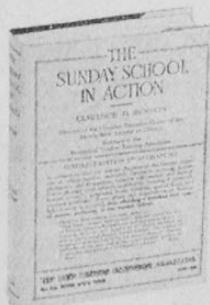
Concern must be felt by the Teacher and all for the absentees from the class; prayer should be offered for them and definite steps taken to visit them and secure their presence the following Sunday. This will take the teacher into the homes of her children, but she should not wait until they are absent

from class to see them in their homes. She should be acquainted with their parents and should consult with them as to the individual traits of the children. The birthdays of her children should be carefully remembered and an occasional outing or pleasant home evening could be spent with them to much profit. The child's heart and confidence must be won if his life is to be molded for God, and this is the great end in view. Let every legitimate means be employed to win the child to this great end.

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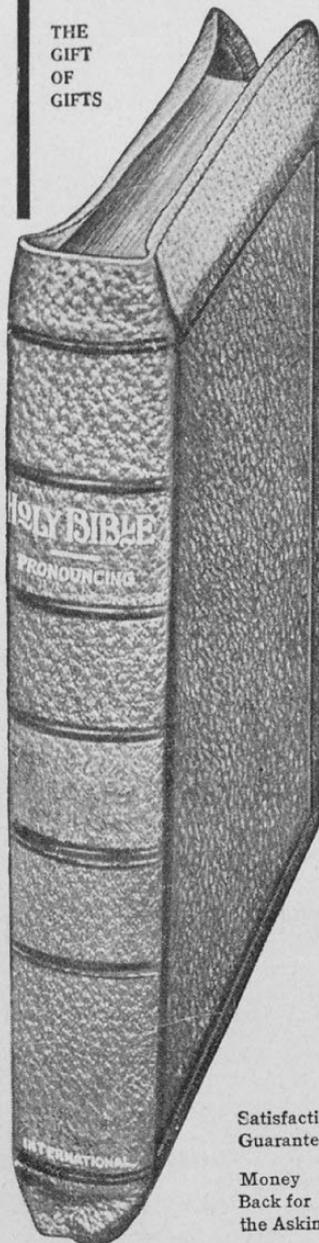
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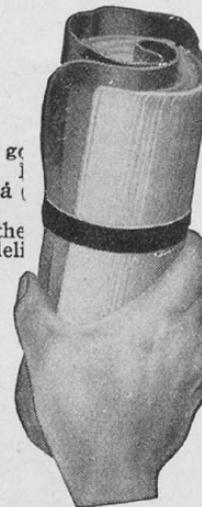
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## Many Lisu Turn to the Lord

Clifford and Lavada Morrison

The past two months have been very hot to us as it has been our first summer in this valley and as many had told us, we find that there is much sickness in the Salwin Valley during these months. Our dear Lisu suffer much at this time of the year, partly because of famine and partly because of disease. Their bodies being too weak to resist anything much, they soon become victims of fevers and many are dying. We can safely say that not a day passes but that someone is here to be prayed for and on Sundays we pray for as many as thirty at one meeting besides going to the homes to pray for others. Many marvelous healings have taken place and it has caused our hearts to be much encouraged as we see the healing hand of Jesus touch these sin-tossed lives.

We have never wanted for opportunities to witness as the people come sometimes in crowds as high as thirty to fifty at daylight to sell chickens, vegetables, or whatever they may have. It takes one person two hours in the morning sometimes to attend to the people who gather, some with wounds to be washed, others to be prayed for, while others come with wares to sell. The Chinese village below us is the center for all official business in this section. The villagers say they have tried to have a market but without success; but we have one here nearly every day. We are glad that there is an attraction for it presents the opportunity that otherwise we would have to look for. Our Lord has never ceased to be attractive since men have found the need of their souls met in Him.

Approximately 400 Lisu have renounced their belief in devil worship, given up drinking whiskey and have taken the Lisu Book to study. It is remarkable how God has worked in their hearts and what a clear testimony some have as they witness to their fellow Lisu the power of the Gospel. Last week as the evangelist was away preaching we had an occasion to send a runner with a letter to him and he remarked how that this Lisu Christian, whom he had thought had not a very clear or definite experience in the Lord, amazed him by testifying to the people what Jesus had done for him. Another boy that I took with me on my trip to Wei Hsi in May has surprised us how he has a desire to tell others of what Christ has done for him. Many times I have heard him witness, long after I had retired, telling the story of the love of Jesus; and he had trudged up and down mountains with me from daylight till late in the evening with his pack, and the

mountains are not easy in this part.

God is blessing our meetings and as the Word goes forth we can see real hunger in the faces of many. This one boy that I have just mentioned has had a real test in which he manifested the Grace of God so sweetly. One night after we had returned from Wei Hsi and he had gone to his home, several drunken ruffians came to his home and took off his clothes, tore them into shreds, and gave him a beating because he had become a Christian. A few days later the same crowd



Some Lisu Christians of Southwest China

of men came while he was in his field working and smashed in his door and reveled, drinking beer in his house. He came to us to know what to do and we told him not to become alarmed for such things often followed our taking a stand for Christ. We told the Chinese official today and he said the chief of that village is quite unruly. We thank the Lord for those who will stand true in such times and manifest the spirit of our Lord.

As soon as the busy season for the Lisu is over we are planning to have Bible teaching daily for the Christians lasting over the winter and until the planting season starts again next year. While we have seen blessed results thus far, yet we have not covered one tenth of the territory in this Valley alone, and we cannot cope with the need unless we have help soon. Our object is

to teach several of the young men so that they will be able to go out with the evangelist, or even alone, to the different villages and spread the gospel. The Irrawaddy Valley across the range of mountains west has never had the gospel till we went in last fall when eighteen gave their hearts to the Lord; and they have a territory five times as large as the Salwin Valley. This tribe is pleading with us to go in and teach them but we are helpless as yet to help them.

We ask you dear ones to stand with us in prayer for this need and the many phases of the work that are arising now which really demand another couple at least. In fact three couples could easily be placed in this territory that lies untouched west of us, and they each would have such a district as we are in, namely, of over five thousand natives. It is not that there are vast numbers, but the ranges of mountains are so great, and each district has a separate dialect.

Our blessed Bridegroom is soon to return and call us home; but so many are yet without the Light of the gospel and they know not the way of salvation. This latter mentioned district at present are starving for food and many are dying; but how many have died throughout the last ten generations without hope and without Christ! Now we that know of the need let us be up and doing while it is day. We understand from this people that when one or two take sick in a village, the whole village pick up and move to another part lest they, too, become sick, leaving the poor sick folk to die alone in the darkness of sin. They know no other way to get help than to sacrifice to the devil to appease his wrath.

### Headquarters Assembly Broadcasts

The Assembly of God, Springfield, Mo., is on the air every Sunday from 2:00 to 2:30 p. m., and the Sunday school lesson is broadcast every Saturday evening at 5:45 to 6:00 by Myer Pearlman, of Central Bible Institute, both over Station KGBX, operating on 1310 kilocycles, Springfield, Mo.

### BLESSING THAT LIVES ON

Evangelist and Mrs. L. J. Weddington write from Grand Ridge, Fla.: "We have just closed a 3 weeks' revival at Sneads, conducted under trees; although there was much opposition, yet the Lord met with us in a blessed way. Some were saved and healed and the Holy Ghost was given. People of the town became interested, and many called for prayer. There were great crowds nightly. Fourteen pledged themselves to go on with the Lord. Any Council minister will find a hearty welcome at Sneads."

## Power from on High

(Continued from Page One)

fit method of tarrying for the Holy Spirit. The day of Pentecost was to mark an epoch in spiritual experience, but those who were to benefit by its advent must themselves be prepared to receive.

We believe many do not understand what is meant when people are asked to tarry until they are filled with the Holy Spirit. They have an idea that such instruction involves belief that another advent of the Spirit must be induced, then they point out that the coming of the Spirit has been once for all through the atonement of Christ.

In desiring that people tarry for the Holy Ghost there is no thought that the Spirit is not yet come. The desire is that, since He has come through the atonement of Christ, He may fill us with His presence as He filled those at the beginning.

It is beautiful to know that provision has been made for the enduement of believers. But we must doubt that sufficient emphasis has been laid upon the need of believers coming into proper harmony with God. Think of it for a moment. We are humans, material creatures of the earth. God is the eternal, and is Spirit. The secret of deep spirituality is co-operation with God. Bible instruction is, "Present your bodies a living sacrifice." "Yield ye your members as instruments unto God." "Be still and know that I am God." The need of tarrying does not mean that one doubts the perfect provision of Calvary and the presence of the Spirit. It emphasizes the need of waiting, yielding, and worshiping until our humanity is brought into submission and harmony with God's spirituality.

Think it not strange that emphasis is put upon tarrying for the Holy Ghost. Learning to submit our human activities before God means much. This is not a new idea propounded by certain present day people. It is a fact which we believe to be well established in the Scriptures.

The promise of Canaan was as unconditionally made to Jacob as the promise of the Spirit could be made to us. The commandment that he leave Laban in Syria and return to Canaan was clear and positive. Some one might say there was no need of Jacob's wrestling with the angel at the brook Jabbok. This would be as reasonable as to teach that tarrying for the Spirit is a mistake. Jacob knew the promise and he was also fully acquainted with the command that he return to the land of promise. There

was no doubt in his mind that he was moving in the will of God. But Jacob was conscious that he lacked something, and that something was spiritual power to meet his foe and to fulfill the commission which he had received. In deep consciousness of his need Jacob prayed until his prayer became a desperation. Could not the messenger of God have answered his request sooner than he did? Perhaps he could. But he did not because Jacob was not yet subdued. Not until Jacob's natural strength was exhausted, and his thigh put out of place, was the angel able sufficiently to subdue the human strength of this man to meet his need and to enable him to yield and become endued with power from on high.

Criticize mighty wrestlings with God if you will. Call them vain strivings of the flesh if you choose. Even if they be largely this, let us look beyond the struggle. Subdued and conquered, humanity harmonized with God, the soul rises to lofty satisfaction. It rests serenely on the bosom of God. It finds its place in the heavens where it sits rejoicing in Christ Jesus our Lord. Having passed through its struggle, it now mounts up with wings as eagles.

Another figure comes before us. It is a mighty man, but he must be subdued. Elijah had done wonders for the Lord his Master, but God would have his soul find its place in the heights. This man knew much of energy, but that he might be prepared for the best, he must be subdued. He longed for God to speak with him, expected to find His voice in the earthquake and the storm, but the voice of God was not heard in these. Do not tell us that God was absent when these convulsions of nature came. They too were expressions of God, "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake." Wonderful were these expressions of natural power. But God was seeking to lead Elijah out from the natural, into the spiritual, into Divine intimacy which he had never known before. The whole of Elijah's fervent natural strength vibrated as he sensed the presence of the earthquake and the storm. But Elijah must tarry until subdued. Then there came the hush and all was still. And out of that hush a voice. It is called a still, small voice. It was the voice of God.

How clamorous is human flesh! We all hate it. Some advocate subduing

it by natural suppression, and in no sphere of its activities is this practiced more fully than in that of religion. The believer is taught that he must not shout, and all expression of religious emotion must be rigidly subdued. Others, equally desirous of its subjection, see a higher field of conquest over it. It is the field of the Spirit. Much of the natural activity used in seeking is unnecessary. Some of it is even waste. But waste though it be, each soul must pass through its struggle until it finds itself in God. When it has gotten there it is subdued, God breathed upon, and filled with the sweetness of Holy Ghost power.

But Holy Ghost power is not always mild and quiet. Boisterously as of a rushing mighty wind came the Spirit on the Day of Pentecost. The disciples under His influence became as drunken men. A sanctified confusion must have been present as they all began to speak with other tongues as the Spirit gave them utterance. One thing is sure, they had gotten out of self and into God. In the spiritual convulsion at Pentecost there was a rest—that rest which is promised to the people of God. Isaiah calls it "the rest and refreshing." Paul speaks of it as "the rest wherewith ye may cause the weary to rest, and the refreshing." Cost what it may, let us press on until we too become lost in holy worship, lost in God. This will surely come if we earnestly, wholeheartedly, tarry until we be endued with power from on high.

## Prayer Band is Growing

Thank God for those who are willing to undertake a ministry which is open to all! So many feel that only a public ministry is the work of the Lord, yet it is those who have first been in the secret closet of prayer whom God rewards openly. Spiritual blessing only comes from spiritual contact with the Lord. Let us therefore seek Him diligently and give ourselves unto prayer for the thrusting forth of God-called and God-anointed ministers and missionaries of the gospel and for the supplying of the needs of those already in active service.

Many encouraging reports are coming to us from those who have joined our prayer band. A pastor in Oklahoma writes: "We have set aside each Sunday morning at nine o'clock to pray for missions and our missionaries. There are no words that can express the joy and blessing that God has poured upon us during that service. All who have taken part are united in their testimony to an enrichment

they have received in their souls as they have prayed for others." Then, the pastor adds, "I can hardly wait for the day to come when we unitedly carry those precious souls to the Throne of Grace."

Numbers from other lands are now joining in daily prayer. The first prayer group from abroad was reported by Sister Anna Sanders of Cuba. May God give us a world-wide prayer chain of people daily interceding before the throne for a world-wide revival and for the special needs outlined in our monthly prayer pamphlets.

The following are the assemblies now co-operating and with the number in each assembly:

St. Louis, Mo., Bethel Temple	171
Springfield, Mo., Assembly of God	141
Cincinnati, Ohio,	
Christian Assembly	124
Columbia, Pa., First Pent'l Church	53
Barnett, Mo., Assembly of God	41
Pensacola, Fla., Assembly of God	41
Tulsa, Okla., Springdale Assembly	40
Brookfield, Mo., Assembly of God	38
Carthage, Mo., Assembly of God	37
Louisville, Ky., Bethel Assembly	36
Ironton-Crosby, Minn.,	
Full Gospel Assembly	36
Wills Point, Tex., Assembly of God	36
Coldwater, Kans., Assembly of God	34
Arcadia, Kans., Assembly of God	31
National City, Calif.,	
Pent'l Tabernacle	29
East Liverpool, Ohio,	
Pent'l Church	25
Bucklin, Mo., Assembly of God	25
Marionville, Mo., Assembly of God	24
Watsonville, Calif., Bethel Tab'n.	20
Breckenridge, Mo.,	
Assembly of God	20
East St. Louis, Ill.,	
Full Gospel Tab'n	18
Heyburn, Idaho,	
Full Gospel Mission	17
Smithville, Tex., Assembly of God	17
Springfield, Mo.,	
Community Gospel Mission	17
Siletz, Oreg.,	
Siletz Gospel Assembly	16
Monette, Ark., Assembly of God	14
Orrville, Ohio,	
Full Gospel Assembly	14
Bourbon, Mo., Pent'l Assembly	13
Atlantic City, N. J.,	
Grace Pent'l Church	13
Wickenburg, Ariz.,	
Full Gospel Church	12
Vale, S. Dak.,	
Full Gospel Mission	12
Havana, Cuba, Assembly of God	12
Roodhouse, Ill., Trinity Full Gospel	12
Youngstown, Ohio,	
Trinity Miss. Band	9
Bucklin, Kans., Assembly of God	9
Mt. Ayr, Iowa,	
Pleasant Hill Assembly	7
Ventura, Calif., Pent'l Mission	7

Sumner, Mo., Assembly of God 6  
 So. Bellingham, Wash., \_\_\_\_\_  
 Fairhaven Gospel Mission 5  
 The number of prayer warriors to date who are registered with us is 1607 and they are still coming in. We feel encouraged to sing, "A mighty revival is coming this way." Let us believe God for floods upon the dry ground.

### The Boundless Grace of Our God

(Continued from Page Three)

the vision of the grace of God, and proclaimed penance and works as the means of salvation. The revelation to Martin Luther of the necessity of grace gave birth to the Reformation, from which have resulted practically all the evangelical movements from that day to the present time. But now we are in the same danger as we were before the Reformation. We feel we are guilty and we want to balance our guilt by good works or by self-inflicted pain. This is just a form of penance. All the religions of the heathen world ring with the thought, we must try to reconcile the angry deity by some performances or sacrifices.

What terrible self-tormenting have for instance the Indian penitents contrived and endured. Poor deluded humanity, that wants to reconcile God by self-chosen sacrifices and self-inflicted pain. If God were as bad as Friedrich Nietzsche, who once said, "To see pain is pleasing, to cause pain is more pleasing"—if God were as bad as that, He would be glad and rejoice at human torment and suffering and pain; and save man by that. But that is not so! God IS love, and what is more: God IS grace. "God made Jesus to be sin for us, who knew no sin." 2 Cor. 5:21. Because we could not do the right kind of penance; because God did not want to see us suffer self-inflicted pain, He in His boundless grace sent Jesus into the world to suffer for us. Jesus became our penance! Bless the Lord.

(To be continued)

### "Have You Had Your Iron Today?"

Probably you have eaten foods today that contain sufficient minerals to keep your body in health, but have you partaken of spiritual nourishment that supplied the iron you need in your soul? There is a wonderful variety of food in the Lord's gardens and storehouses: many kinds of luscious fruits, bread, milk, honey, butter and oil, meat and wine. He sends His servants to prepare the foods and serve them on the tables in bountiful quantities and in beautiful order. The invitation goes out, "Ho, every one that

thirsteth, come ye to the waters . . . yea, come, buy wine and milk without money and without price. . . Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness!" How the children of God ought to grow! How happy they should be!

If any fail to grow and develop it, perhaps, is because they do not come to the table often enough. Two or three times a week will not suffice. Why not delight yourself in the Word of God *every day*? Perhaps you say, "I try to. I read the Bible every day, but somehow I don't always find so much pleasure in it, and sometimes I don't seem to get a thing out of it. What is my trouble?"

It may be that you are not getting enough variety, and need someone to help you. God has sent His servants to serve the truths of the Word to us in many delightful forms, and also to show us how to find for ourselves the things we need. Let them teach you the secret of obtaining strength and joy from your study of the Bible.

You feel the need of teaching in the Word, but the opportunities seem to be so few,—only two or three times a week, whereas you would like to have a lesson every day. Your soul is hungering for more of that living bread. There is no reason why you should not have it. You do not have to go away to Bible school to get it. The teachings of the Bible school can be sent to you by mail in the form of correspondence courses. You can have a lesson every day, at any time during the day, whenever you have a few leisure moments.

The correspondence courses of the Central Bible Institute were tested in the class room before they were ever sent out by mail. They have proved a blessing to hundreds during several years successful ministry. Almost every day letters of commendation and thanks come in.

Here is the letter received from a young evangelist as he was finishing one of the courses: "I would like to state that it (the course) has proved a blessing to me, has made me appreciate this wonderful salvation more, after learning of His great plan for my redemption from the beginning. It has brought light on some things that have long been a puzzle to me. Well, I just liked it well enough that I'm going to take the other six that you offer at a later date. I am

"James Eurial Hamill,  
 "Sturgis, Miss."

Write for information on these seven courses to the C. B. I. Correspondence School, 336 W. Pacific, Springfield, Mo.

## In the Whitened Harvest Field

### OVERWHELMING DALLAS REVIVAL

Arthur H. Graves, Assistant Pastor, writes: "The Lord has given the Full Gospel Church at the corner of Peak and Garland, Dallas, Tex., the greatest summer of revival in its history. We are praising the Lord for a great harvest of souls. Mrs. Pennington cancelled her plans to be with us in July, because of other meetings, so Albert Ott, the pastor, carried on for 6 weeks as the evangelist in the big brown tent in Fair Park. Morning services were also held in the church. During these six weeks about 500 were saved, about 50 were filled with the Holy Spirit, and many were healed. Following Brother Ott's ministry, Raymond T. Richey continued the meetings for 4 weeks, and many others were saved and healed. The crowds were large throughout the 10 weeks, the attendance during the week averaging nearly 1,500 and the Sunday night attendance averaging more than 3,000. The largest crowd numbered a little more than 5,000.

"The new church, built two years ago, was outgrown several months ago. Plans were made to enlarge it, but it was found that the cost would be greater than expected and the additional seating capacity would not be more than 800. So it was decided to build a large steel tabernacle adjoining the church, which would finally become a permanent building. On September 11, the third anniversary of Brother Ott's coming to Dallas, the first services were held in the new tabernacle which seats 2,800 at the present time and will accommodate a balcony later which will enlarge the seating capacity to more than 3,500. We are trusting the Lord to enable us to have the tabernacle closed in before cold weather.

"We give the Lord all the glory for the continuous revival spirit in the church, resulting in souls being saved at almost every service. The new tabernacle, like the church, is equipped for broadcasting, and we are broadcasting our Sunday night services from 8 to 9 over Station WRR, in addition to our regular daily broadcasts. Much prayer is going up for the continued blessing of God upon the work, and in answer to prayer the revival tide

sweeps on. Evangelist Willa Short will begin a campaign with us the first Sunday in November."

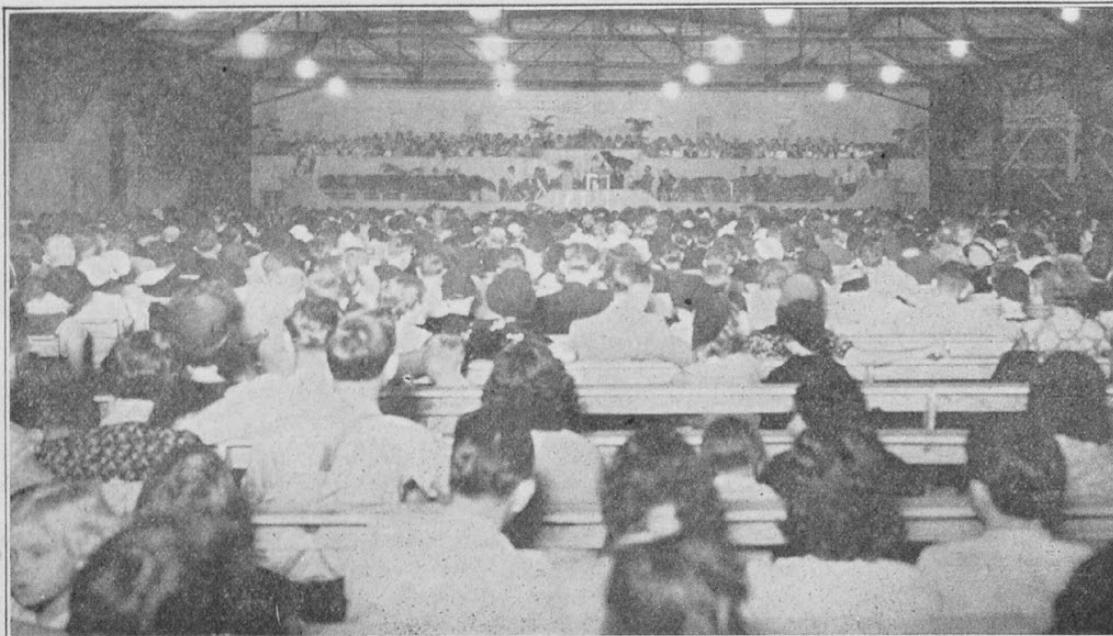
### HEAVENLY FIRES IN NORTHLAND

Pastor and Mrs. R. E. Smith write from Cavalier, N. Dak.: "On the altars of the Cavalier Gospel Tabernacle heavenly fires are continually burning. This past summer we have had a series of revival meetings. E. Harty, of California, was with us for a campaign, then Evangelist and Mrs. R. S. Peterson and Sister Cardiff were with us for 3 weeks. In every meeting the Lord was present, and although there were adverse conditions to be met, yet the Lord gave us precious seasons of refreshing. The tent season was a glorious one, and during this time we reached many new homes. Stephanson Park, where the tent was set for the camp meeting, was an ideal location. After we moved back into the tabernacle the first

has labored in Devil's Lake for the past year is now in the Evangelistic field."

### FEASTING ON HEAVEN'S BEST

J. R. Sharetts, Secretary, writes from North Cumberland, Md.: "We praise the Lord for the mighty presence of His Spirit in our midst on Labor Day, at the Union Grove Methodist camp grounds. The Christ's Ambassadors of North Cumberland Assembly (Alma Mason, President, and Edith Perry, Secretary), assisted by Pastor and Mrs. H. B. Kelchner, had charge of arrangements. Brother Ark, of the Midlothian Assembly, brought the message which seemed to come direct from the throne. The afternoon service was given over to the young people. It was directed by Mabel Willetts, Vice President of the C. A.'s of the northern part of the Potomac District. Several of the assemblies rendered special songs. Among the speakers were Brother Wigfield, of South Cumberland Assembly, Guy Duty, of Alexandria, and Brother Groves, of Frostburg. Harry V. Schaeffer, of Washington, D. C., led the song service at night. We mention especially the good representation from the Methodist Church at Eckard, whose pastor received his Baptism at the Potomac Park camp meeting. In all there were sixteen assemblies that were represented."



Inside View of the New Steel Tabernacle in Dallas, Texas

meeting was crowned with the salvation of 2 school teachers. They are seeking for the fullness of the Holy Ghost and are pressing on. We are now holding a campaign for Pastor M. Cory, Marshall, Minn., in the track hall. The Lord is blessing His Word. The last night 3 sought and found salvation, including a young man and his wife who are musicians. We have resigned from the Cavalier work and are taking over the Devil's Lake pastorate, where a new tabernacle was built this past summer. At the farewell service 6 sought the Lord for pardon. We had charge of the work at Cavalier over 2 years. Around 30 received Christian baptism and nearly that many affiliated with the church. An orchestra of about 20 pieces was organized. The work is now being carried forward by local workers, and another evangelistic campaign is in progress. E. Selness, who

### VICTORIES NEW AND GLORIOUS

Pastor G. A. Uldin, South Haven, Mich., writes: "Pastor J. M. Campbell, Bloomington, Ind., just closed a blessed revival with us. The power of God was present to save and heal. About 20 came to the altar for salvation and arose praising the Lord for new and glorious victory."

### ANOTHER NEW FIELD PLOWED

Pastor Henry Moody writes from Mansfield, Mo.: "Evangelist and Mrs. Ernest L. Friend, of Seneca, recently closed a meeting at Hartville, Mo. God's Spirit was present to convict at each service. The interest and attendance were good. About 15 were saved and 2 received the Baptism with the Holy Ghost. Nine followed the Lord in baptism."

## WAYWORN HEARTS FIND REST

A. S. Adams writes: "I have been in a meeting here at Poyen, Ark., for more than 3 weeks; 21 have received the Baptism with the Holy Ghost; more than this number have been saved; and I had the pleasure of baptizing 22 last Sunday night. There were 25 praying at the altar at that service; 2 of whom prayed through to victory. God is still convicting the unsaved by His Holy Spirit."

## TOUCHED BY HIS HEALING HAND

Pastor D. Q. Ray writes from Bowie, Tex.: "Have just closed a 3 weeks' revival with Jack Abshier, Terrell, Okla., evangelist. About 8 or 10 were baptized with the Holy Ghost, a goodly number were saved and reclaimed, and the sick were healed. Saints from other assemblies gave splendid assistance, and the Lord blessed our fellowship together. We have resigned from the work there to go into the field for awhile, leaving Harris J. Bowman in charge of the work. He is carrying on the meeting indefinitely. We are now in a meeting at Alvord with Brother and Sister Phillips, as colaborers"

## HEARTS AT DIVINE DISPOSAL

Pastor L. L. Riley writes from Russellville, Ark.: "We have just closed an 8 weeks' revival here, Clarence Smith, of Granite City, Ill., evangelist, and Fred Smith, of Benton, Ill., singer. God's blessing was upon the entire revival. Some were saved and filled with the Holy Spirit in almost every service. In all 155 were saved, 78 filled with the Holy Ghost, and 75 baptized in water. Large crowds thronged the tabernacle every night. The last night of the meeting there were 35 at the altar; and God is still with us in power. The power fell in a special way in the Christ's Ambassadors service last Sunday evening and continued to rest upon them until the regular service. As all lifted their hands and praised the Lord wave after wave of glory swept over the place until about 9 o'clock; we then gave an altar call and about 25 knelt at the altar. Three were saved and one was filled with the Holy Ghost. On Aug. 4 we celebrated the 18th anniversary of our Sunday school with 1158 present. I have been chosen as pastor for another year."

## UNDER THE SPIRIT'S BREATH

Pastor E. M. Yeats writes from Houston, Tex.: "We have had one of the greatest revivals in the history of the Magnolia Park Assembly of God. It began July 31 with E. L. Newby, State Superintendent, in charge. For 10 nights his ministry was made a real blessing to the church. He was succeeded by his son Reuel, Pastor at Yoakum, for 3 nights. God blessed in every service. On Aug. 14 Roy Gilliam, of Little Rock, Ark., took charge, and from the first the crowds were so large we could not accommodate them. We used an outside amplifier, yet many were turned away. The power of God in the services was so abundant that on many occasions the altar would fill with seekers without any preaching at all. Just an invitation was all that was needed. Every department of the work was

built up. Our Sunday school reached 441. There were 53 saved, and 44 were baptized with the Holy Ghost. The meeting closed Sept. 4."

## GOD WORKS UNDER PAVILION

Evangelist M. E. Edmunson and Party write from Cisco, Tex.: "We are in a blessed revival here. About 20 have been truly converted, 4 or 5 have been reclaimed; and 8 have received the Holy Ghost. Before coming here we conducted a revival in Phoenix, Ariz. Many were blessed and 35 were baptized in water. Also at Midland, Tex., 20 came to the altar for salvation. All these meetings were held under a big canvas top."

## WIDE-AWAKES BEAR MESSAGE ON

Jewel Holcombe, of Leroy, Ala., writes from Holison Assembly: "We praise God for the wonderful work He has done here. About 2½ years ago our present pastor, H. E. McCoy, began his ministry among us. Old and young accepted the Lord and were filled with the Holy Ghost. We now have 30 wide-awake members. Roy Beech, Boy Evangelist, conducted a short but real revival the second week of September, in which God wonderfully blessed by pouring out His Spirit."

## THE SOUL-SUSTAINING WORD

Pastor A. W. Buckley writes from New Kensington, Pa.: "Myrtle M. Snair, Tampa, Fla., had been conducting our meeting for a little more than a month. The revival began about the middle of August, and continued throughout the warmest summer weather we had; but there was near a capacity attendance each night. Some nights the people could not be accommodated and some were turned away. The Word preached was helpful both to the saved and the unsaved. A good number were saved and baptized with the Spirit. Among those receiving the Holy Ghost were some who had been seeking the Lord for a long time. There was a good spirit in every service and the results that have followed are pleasing."

## NOTICE TO MINISTERS

*As we have just about reached the time for closing our ministerial list for this year, we find in checking up our records that quite a number of ministers have failed to renew their fellowship certificates for the new fiscal year. There may be some who have been unable to send in an offering with their questionnaire and therefore have refrained from sending it in for renewal. We would urge all who desire to have their certificates renewed to send in their questionnaires at once whether you can send an offering or not. Our fellowship is not based upon financial obligations, and we desire to have all of our ministers renew their certificates and will appreciate your giving this your prompt attention, so that your name may appear on our revised ministerial list. May God bless you all abundantly!*

J. R. Evans, Secretary

## NOTICE TO DISTRICT SUPERINTENDENTS

Referring to the new application blanks that were suggested by a committee at our last General Presbytery meeting, relative to applications to District Councils, for license, we find that some of our Districts are using these applications when applying for General Council ordination certificates. This is not the purpose of these application blanks. They should only be used in applying for District credentials. And a regular form issued by this office should be used when applying for General Council ordination certificate. Thanking you for adherence to the above, and may God bless you.

J. R. Evans, Secretary

## COUNCIL FELLOWSHIP

The following names were added to our ministerial list during the month of September, 1932.

Burkett, Wm. H., Trenton, Tenn.  
Cox, Mrs. Nellie R., Osceola, Iowa  
Cummins, Mrs. Tracy, Dyer, Tenn.  
Cunningham, Eli F., Golden Gate, Ill.  
Griffin, Russell E., Shenandoah, Iowa  
Hammond, James M., Kingsport, Tenn.  
Hutto, Donald G., Crichton, Ala.  
Johnson, Monroe M., Lexington, Ky.  
Jollay, Lyman A., Cullasaja, N. C.  
Jones, Charles E., Taylorsville, Ky.  
Meadows, Winton, Ronda, W. Va.  
Merrin, Wm. H., Newark, N. J.  
Merrin, Mrs. Edith E., Newark, N. J.  
Plant, James Alfred, Fayetteville, Ark.  
Rogers, John E., Knoxville, Tenn.  
Skiles, Donald E., Mt. Ayr, Iowa  
Webb, Okey Rader, Cannellton, W. Va.  
Zook, Royden D., Del Norte, Colo.

The following names were removed from our ministerial list during the month of September, 1932. This is a news item for the benefit of those who may be interested.

Bell, F. H. (Withdrawn), Zephyrhills, Fla.  
Clark, W. W. (Dropped), Seattle, Wash.  
Matthews, Mrs. Geneva D. (Withdrawn), Dayton, Ohio.

## ANNOUNCEMENT

It gives the Directorate of Central Bible Institute pleasure to announce that Brother and Sister Carl Hatch of Los Angeles, California, have consented to take over the Musical Department at Central Bible Institute for the winter. All who know our brother and sister know their fitness for this work. Mail for them may be addressed to Central Bible Institute, Springfield, Missouri.

## HIS PILLAR LEADS FORWARD

Pastor Warren B. Straton writes from New Rochelle, N. Y.: "We have just closed our first campaign in Calvary Gospel Temple, our new church. Mary Louise Paige, Child Evangelist, was with us and God blessed His Word in a wonderful way. About 32 were saved and a number of backsliders were reclaimed. Robert A. Brown, of New York City, on the second Sunday of the campaign, preached the dedication message. A great interest is being manifested and we feel that definite progress for the Lord has been made in this forward move."



## Revival News



### 31 TASTE "NEW WINE"

Mrs. J. P. Ruff, Secretary, writes from Cement, Okla.: "Have just had a revival with J. C. Earl, Cyril Okla., in charge. About 15 were saved, 31 were baptized with the Holy Ghost, and the meeting closed with a precious revival spirit among the saints."

### 20 IN BURBANK RESPONSIVE

Pastor Edna M. Goodwin, Glendale, Calif., reports: "Johnny Lawrence, Boy Evangelist, of Bakersfield, has just held a successful campaign in Burbank, in a tent at Verdego and 1st. More than 20 were saved and a few received the Baptism with the Holy Spirit. John and Edna Goodwin are pastors."

### THROUGH HIS BLOOD AND NAME

Thomas R. Justus writes from Springfield, Colo.: "We closed a meeting at Andrix, Sept. 4, in which 16 found salvation and 4 claimed the Holy Ghost Baptism; 12 were baptized in water. Evangelist and Mrs. Floyd Nelson and daughter assisted."

### CHRIST MEETS MEN'S DEEP NEED

Pastor Maurice H. Ness writes from Grand Forks, N. Dak.: "In August we had another successful evangelistic meeting here, with F. Pepper, the Cherokee Indian, as evangelist. From the beginning the Lord blessed the meeting. Hundreds of people attended every night and the altar was filled with seekers."

### WAY OF LIFE MADE CLEAR

Pastor Mose Willis writes from Dawson, Mo.: "Brother and Sister Fowler were with us in a 3 weeks' revival ending Sept. 4. The Lord blessed in a precious way. Nine were saved; and 5 were baptized with the Holy Ghost in the Bible way, Acts 2:4. The standard of the Word was lifted high and many saw clearly as never before the true way of life."

### DEDICATION AT PONCA CITY

P. C. Nelson writes from Enid, Okla.: "Sept. 25, was a high day for the Pentecostal people at Ponca City. Under the leadership of Pastor Harold Collins, the little flock increased until it entirely outgrew its small place of worship, and the assembly erected a fine, commodious tabernacle in the western part of this growing city. The first service was held Sunday morning. The writer, President of Southwestern Bible School at Enid, gave a message from the Word of God. The afternoon service was a combination of the regular fellowship meeting and the dedicatory service. Assembly of God pastors from 8 or more places were present. Pastor R. H. Hoyer, of Oklahoma City, preached the sermon, basing his discourse on the account of the dedication of Solomon's temple. It was a time of blessed fellowship and of great rejoicing. Evangelist Hildreth Etheridge was announced

to go on with special meetings in the new tabernacle."

### PEACE DAWNS AT SEMINOLE

Cora Crank writes from Pawnee, Okla.: "Have just closed a precious revival at Seminole, where the Lord was present to give victory; 14 were saved and 5 were filled with the Holy Ghost."

### BRIEF MENTION

Marion Ashmore writes from Jonesboro, Ark.: "I have just closed a 6 weeks' meeting at Arp. There were several saved and some received the Holy Ghost, as at Pentecost."

Mrs. J. R. Davis, Secretary, reports for the Pentecostal church at Westbrook, Tex.: "We praise the Lord for the good things He has done for us. He has saved and baptized many with the Holy Ghost. We have called Brother and Sister Panos as our pastors, and will be glad to welcome any Council brethren who may be passing."

Joe White writes from Harrisburg, Ark.: "I began a revival meeting 8 miles southeast of Wynn in Antioch Community Schoolhouse recently. There had not been any preaching there since Chas. E. Robinson preached there, many years ago. One has been saved and a good interest is being shown. W. S. Montgomery of Parkin, will assist in the remainder of the revival."

### Forthcoming Meetings

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

CHICAGO, ILL.—At Lake View Assembly 3142-44 N. Racine Ave., Earl Clark and wife (Mrs. Clark's granddaughter), begin meeting Oct. 14.—B. M. Johnson, Pastor.

WASHINGTON, D. C.—Old-fashioned revival at Bible Hall, corner 6th and G Sts., N. W. beginning Nov. 6. Pete and Verna Saleskey, Westernport, Md., Evangelists.—Harry V. Schaeffer, Pastor, new address, 2620 4th St., N. E.

BRUNSWICK, MD.—Old-fashioned revival to be conducted by J. A. McCambridge, Washington, D. C., beginning Oct. 16 to continue indefinitely, at Full Gospel Tabernacle, corner W. B St. and Delaware Ave. Services every night, 7:45.—H. A. Nunley, Pastor.

BINGHAMTON, N. Y.—Fall Convention Sunday Oct. 23rd to Nov. 13th. Evangelist Otto J. Klink, also other workers expected. Faith Tabernacle, located on the corner of Conklin Ave. and High St. Neighboring Assemblies are invited to participate in this Convention.—Oliver P. Brann, Pastor, 2 High St.

### NEW ENGLAND DISTRICT COUNCIL

CHELSEA, MASS.—Annual business meeting New England District Council convenes Nov. 8 at First Church, 111-113 Hawthorne St., F. Ewald, Pastor. Business session at 2:00 P. M. Election of officers for ensuing year. We trust that all brethren and delegates of this fellowship will be present.—H. T. Carpenter, Secretary.

### NOTICE TO TEXAS MINISTERS

Sectional conventions of the state of Texas: The Valley Section, at Edinburg, Oct. 22-23. Opens at 10:00 a. m. Yoakum Section, at Yoakum, Oct. 29-30. Opens at 8:00 p. m. Houston Section, at Magnolia Park Church, Nov. 1-2. Opens at 10:00 a. m. Beaumont Section at Daisetta, Nov. 8-9. Opens at 10:00 a. m. Lufkin Section, at Nacogdoches, Nov. 15-16. Opens at 10:00 a. m. Tyler Section, at Tyler, Nov. 17-18. Opens at 10:00 a. m. San Angelo Section, Coleman, Nov. 21-23. Opens at 10:00 a. m. McCamey Section, Nov. 26-27. Opens at 10:00 a. m. Wichita Falls Section, in Quanah, Dec. 1-2. Opens at 10:00 a. m.

FRONT ROYAL, VA.—Ettie E. Reckley, Cumberland, Md., will conduct revival at Full Gospel Assembly, Oct. 14-30, every night at 7:30.—Mary K. Murphy, Winchester, Va., Pastor.

MINOT, N. DAK.—Wm. F. A. Gierke will conduct a Prophetic Full Gospel Revival in Tabernacle, 109 6th St., S. E., beginning Oct. 9th.—Herman C. Johnson, Presbyter.

SPRINGFIELD, ILL.—S. Raymond Fosteckew will conduct revival beginning Oct. 9, to continue through the month, in Full Gospel Church, corner First and Adams St.—Oscar Olsen, Pastor.

TOTENVILLE, S. I., N. Y.—Old fashioned revival in Wells Memorial Church, Oct. 30-Nov. 20. H. A. Christopher, Mechanicsburg, Pa., Speaker.

PITTSBURG, OKLA.—Sunday school rally, Oct. 31. Bring baskets. Sunday schools and assemblies assist in program and services.—Deacons, Wm. Aldridge, Sam Gromis, Truman Brown.

BROOKLYN, N. Y.—Gideon O. De Merchant, Canadian Evangelist, will conduct revival at Temple, 4th Ave., corner 14th St., beginning Oct. 16, every night except Mondays.—Joseph Emmett, 440 13th St.

PASO ROBLES, CALIF.—Coast District fellowship meeting will be held at Church of the Full Gospel, 18th and Oak Sts., Oct. 17. Visiting brethren will receive a hearty welcome.—S. W. Squier, Pastor.

MUSKEGON, MICH.—Eighth annual fellowship meeting, and evangelistic campaign at Gospel Tabernacle, corner Cresto and Marquette Aves., Oct. 16-30, or longer. Joseph M. Campbell, Bloomington, Ind., Evangelist.—Pastor Marcus Horness, 440 Creston St.

VINELAND, N. J.—Stanley Cooke, Funkstown, Md., will conduct full gospel crusade, 6th St., near Park Ave., Nov. 9-27. Meetings every night except Saturdays, at 7:45. Sundays at 10:30 and 7:45. Neighboring assemblies please co-operate.—Leo S. Starner, S. Sprig Road, Vineland, N. J.

EASTERN DISTRICT COMMITTEE MEETING PHILADELPHIA, PA.—Credentialed Committee for Eastern District will meet to examine candidates for the ministry at 10:00 a. m., Oct. 19, at Highway Tabernacle, 19th and Green Sts.—E. C. Sikes, Secretary, Green Lane.

ALTON, N. Y.—Meyer and Alice Tan Ditter, Radio Gospel Singing Evangelists, will hold a second revival campaign at Gospel Tabernacle, Oct. 26-Nov. 13. Near-by assemblies are asked to co-operate in this new field.—Mrs. W. A. White, Secretary-Treasurer.

SPOKANE, WASH.—Earl Winburn, Winnipeg, Man., will begin a campaign Oct. 9, at First Pentecostal Church, corner Spofford and Post. Services Sundays at 11:00 and 7:30, and nightly except Saturdays at 7:45.—J. E. Rasmussen, Pastor, W. 808 Spofford Ave.

C. A. RALLY SOUTHWEST OKLAHOMA LAWTON, OKLA.—First Christ's Ambassador's rally for Southwest section, Oct. 15, 16. Two services Saturday first at 2:00 p. m. Three on Sunday; basket dinner at church, 12:30. Come prepared to take advantage of the question and information hour Sunday afternoon. Bring instruments, songs, etc.—Wallace Bragg, President.

NEW YORK, N. Y.—The 25th annual convention, Glad Tidings Tabernacle, 325 W. 33rd St., Nov. 11-27. Speakers: Loren B. Staats, Pastor Joseph Tunmore, and other ministers, also missionaries. Sunday, Nov. 20, will be Missionary Day. Missionaries from different parts of the world, dressed in native costume, will speak. Services daily at 7:45, except Mondays. Sunday, 10:30, 3:00, and 7:30. Information address, Miss E. K. Shuster, Secretary, 325 W. 33rd St.

NOONAN, N. DAK.—State convention Oct. 11-13. Every pastor and worker in state urged to attend. Three services daily, evangelistic every evening. Write the pastor for reservations. Everything free to ministers and their wives, all others on free-will-offering plan. Lodging provided for visitors reasonable. Wm. F. A. Gierke, Converted Lawyer, will be among the speakers at evening sessions.—Thru A. Johnson, Pastor, Box 54.

SPRINGFIELD, MASS.—Annual fall convention at Bethany Pentecostal Church, corner Armory and Springfield Sts., Oct. 27-30. Services Thursday 7:45, Friday, and Saturday, 3:00 and 7:45. Sunday 10:30, 3:30, and 7:30. Speakers, Mrs. Robert A. Brown, New York City, and other Spirit-filled workers. Please bring instruments. We are hoping to have with us Ernest S. Williams, Superintendent of the General Council.—H. T. Carpenter, Pastor, 151 Newbury St., Chicopee, Mass.

**OPEN FOR CALLS**  
**Evangelistic or Pastoral**

Pastor-Evangelist and Mrs. Edward Jones, 426 Schuykill Ave., Reading, Pa. We plan to sail for Liberia in January with Sister Gollan. Have been assisting in the work at Buffalo, N. Y. Reference, Pastor Hazel Fairchild, 336 W. Windsor St., Reading, or J. Roswell Flower, Lititz, Pa.

P. C. Tacker, Escalon, Calif. Have labored in Northern California District for past 10 years, member board of presbyters 4 years. Reference, J. W. Welch, Central Bible Institute, Springfield, Mo. Will go anywhere God leads, but prefer pastorate in a good sized town where there is a chance to build up work.

Mr and Mrs. J. L. Edwards, Lamesa, Tex. Prefer new fields. Reference, Guy Shields.

**Evangelistic**

Nellie R. Cox, 210 Park St., Osceola, Ia. Have been continually in the evangelistic work for 18 years. Prefer work in new fields.

**MISCELLANEOUS NOTICES**

WANTED.—Camp equipment, tents, cots, etc.—Roger E. Raught, Box 146, Seelyville, Pa.

CHANGE OF ADDRESS.—My new address is 4518 St. Paul Ave., Lincoln, Nebr.—C. B. Thomas, Pastor.

CHANGE OF ADDRESS.—We have accepted the pastorate here.—Pastor and Mrs. M. L. Fauss, Leedv, Okla.

**WORLD MISSIONS CONTRIBUTIONS**

September 23rd to 30th inclusive

- All personal off-rings amount to \$1197.44
- .60 Rose Hill Assembly of God Fayetteville Ark
- 1.00 Assembly of God S S Gonzales Tex
- 1.00 Maywood Christ's Ambassadors Maywood Calif
- 1.00 Young People's S S Class Gospel Tab'n Oceanside Calif
- 1.00 Assembly of G d S S Boynton Okla
- 1.00 Pentecostal Assembly of God Taylorsville Ky
- 1.15 North Austin Assembly of God Women's Missionary Council Austin Tex
- 1.35 Assembly of G d Cambridge Ohio
- 1.47 Wi ber Full Gospel Mission Windber Pa
- 1.50 Assembly of God West Plains Mo
- 1.75 Full Gospel Mission S S Westport Oreg
- 1.78 Assembly of God Scottsbluff Nebr
- 2.00 Mehida Mission Sunday School Canaan Center N H
- 2.00 Sachse Pentecostal Church and S S Sachse Tex
- 2.00 The Ambassadors Bridgeport Conn
- 2.00 Assembly of God Church Bayard Nebr
- 2.00 Assembly of God Church Barnsdall Okla
- 2.00 Full Gospel Tabernacle Denver Colo
- 2.00 Young Girls' S S Class Bethel Temple Dayton Ohio
- 2.00 Assembly Cox City Okla
- 2.01 Sunny Slop's Assembly of God Proctor Colo
- 2.05 Pentecostal Assembly of God Kiowa Kans
- 2.05 Assembly of God Church Harrison Ark
- 2.35 Christ's Ambassadors Gracemont Okla
- 2.50 Cestos Church Vici Okla
- 2.50 South Side Church Bloomington Ind
- 2.60 Assembly of God Clay City Ind
- 2.73 Livigston Full Gospel Mission Livingston Calif
- 3.00 Medicine Lodge Assembly Medicine Lodge Kans
- 3.00 Glad Tidings Tabernacle St Petersburg Fla
- 3.00 Auburn P ntecostal Mission Auburn Wash
- 3.00 Christ's Ambassadors Miami Okla
- 3.00 Assembly of God S S Avant Okla
- 3.00 Prayer League Monette Ark
- 3.00 Bethel Mission Sidney Ohio
- 3.00 Full Gospel Tabernacle Newberg Oreg
- 3.35 Pentecostal Assembly of God S S Guthrie Okla
- 3.35 Moscow Pentecostal Christian Assembly Moscow Ohio
- 3.43 Full Gospel Tabernacle Roseburg Oreg
- 3.50 Avon Mission Avon N C
- 3.50 Assembly of God Dad's Corner Holliday Tex
- 3.78 Page Assembly and S S Swifton Ark
- 4.00 Sunbeam Mission Band Glad Tidings Tab'n Reading Pa
- 4.30 Polytechnic Assembly of God S S Fort Worth Tex
- 4.50 Assembly of God S S Dade City Fla
- 4.50 Gospel Tabernacle Alvin Wis
- 4.63 Children's Church Springfield Mo
- 4.67 East Gary Pe tectostal S S Hobart Ind
- 5.00 Galilee Pentecostal Mission Milford Conn
- 5.00 Pensacola Assembly S S Pensacola Fla
- 5.21 Glad Tidings Mission Seminole Okla
- 5.26 Elm St Chapel Waynoka Okla
- 5.33 Assembly of God Harbor Beach Mich
- 5.36 Assembly of God Columbus Ga
- 5.43 First Pentecostal Church Beaver Falls Pa
- 5.44 Assembly of God Bay City Oreg
- 5.75 Pentecostal Assembly Paonia Colo
- 5.75 Full Gospel Mission S S Nehalem Oreg

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  - 6.00 Bethany Pentecostal Church S S Springfield Mass
  - 6.14 Missionary Society Bunker S Dak
  - 6.75 First Pentecostal Church Holywood Fla
  - 6.80 The Christ's Ambassadors Radio Prayer League Church Denver Colo
  - 7.00 Michuda Pentecostal Assembly Canaan Center N H
  - 7.02 Lincoln Evangelistic Tabernacle Lincoln Nebr
  - 7.34 Assembly of God S S Corvallis Oreg
  - 7.40 Assembly of God Dyersburg Tenn
  - 7.50 Jerseyville Prairie St. Church Jerseyville Ill
  - 7.55 Bethel Full Gospel Church Hayward Calif
  - 8.00 Full Gospel Church and Young People Los Angeles Calif
  - 8.10 Assembly of God Edinburg Tex
  - 8.17 Christ's Ambassadors Full Gospel Tabernacle Bakersfield Calif
  - 10.00 Full Gospel Church Sacramento Calif
  - 10.00 Assembly of God Austri burg Ohio
  - 10.00 The Church of God Newburgh N Y
  - 10.00 Full Gospel Assembly a.d S S Crosby-Ironton Minn
  - 10.00 Full Gospel Mission Houston Tex
  - 10.00 Women's Missionary Council Full Gospel Mission Houston Tex
  - 10.00 Assembly of God So Haven Mich
  - 10.00 Home Gardens Assembly of God S S and C A Band Tulsa Okla
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  - 12.30 Assembly of God Church and S S Wood River Ill
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  - 18.00 Mallet Creek Pentecostal S S Medina Ohio
  - 20.12 Upper Room Pentecostal Mission San Jose Calif
  - 21.00 Gospel Hall (Pentecostal) Yonkers N Y
  - 21.00 Full Gospel Tabernacle Miles City Mo t
  - 28.35 Assembly of God Olympia Wash
  - 28.55 Sunnyvale Highway Pentecostal Assembly Sunnyvale Calif
  - 29.27 Full Gospel Assembly Chicago Ill
  - 30.00 Southern California Bible School Pasadena Calif
  - 30.46 Assembly of God Chico Calif
  - 32.00 Gospel Chapel S S Newark N J
  - 35.57 Trinity Full Gospel Church S S and Y P East St Louis Ill
  - 45.00 Pentecostal Tabernacle Buffalo N Y
  - 45.00 Assembly of God River Rouge Mich
  - 48.62 Bethel Tabernacle and S S and P A C Watso ville Calif
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|--|---------------|
| Total amount reported .....                    | \$4856.55     |
| Home missions fund .....                       | \$ 57.39      |
| Office expense fund .....                      | 27.89         |
| Deputational expense fund .....                | 14.03         |
| Reported as given direct to missionaries ..... | 421.56 520.87 |
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