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Meekness, a Prerequisite for Guidance

By Donald Gee

BE ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle." Psalm 32:9.

"The meek will He guide in judgment, and the meek will He teach His way." Psalm 25:9.

We have all heard the story, or something like it, of the Scottish minister who was faced with two calls, and prayed "Now Lord, show me which is Thy will, Edinburgh or Glasgow—but let it be Glasgow." One prerequisite for receiving divine guidance was plainly lacking in such a case!

To receive true guidance from God obviously requires, as a general principle, a sincere and complete surrender on our part to the will of God. Guidance may be given to the unyielded as a matter of divine sovereignty or grace, but they are in no position to confidently expect it.

Personal preferences are natural, and often legitimate. It is a foolish mistake to imagine that the will of God must clash with our own desires. The very reverse ought to be the case if we are obedient children of God. Very often the believer will realize that the Spirit gives him perfect liberty of choice in the ordinary matters of daily life. There is something morbid and spiritually undeveloped when, as in cases we have known, Christians seek some special guidance as to the color of a new suit, or the shape of a new hat. In all such details we may safely assume that our heavenly Father allows His children to follow their own preferences, provided no principle, such



This Day

*Let Him only fill thy vision
Let Him only meet thy need;
Trusting His divine provision
Thou art well supplied indeed.
Fuller measure none can know
Than He waits to now bestow.*

*All thy life is in His holding,
His dear eye doth rest on thee;
Tenderly His arms enfolding,
Satisfied thy heart shall be.
Lo before thy call doth rise—
He hath answered from the skies.*

*Where is any cause to fret thee,
Where is any cause to fear?
Since He knows thy need completely,
Will He not thy whisper hear?
Cast on Him then all thy way,
Fully trust His love this day.*

Lititz, Pa. Alice Reynolds Flower

as that of modesty, is being contravened. God is not a taskmaster.

But in all the more important matters of life the greatest watchfulness will have to be exercised where our personal preferences are concerned, if we are going to really know the guidance of God. For this reason waiting times are essential for those seeking guidance, so that the heart can be searched and its hidden motives brought to light. Guidance may be given for "rush" decisions when the urgency of the case makes an immediate choice necessary; but rush decisions are seldom really necessary, and when truly from the Spirit, there is usually a background of a life of habitually walking with God that has been continually searched in His presence.

Honest waiting before God usually results in some clear revelations being given to us of our own hearts, and it is sheer mockery to continue asking for guidance if the will does not immediately respond to the searching demands of the Spirit and the word given in answer to sincere prayer.

Yielded Traditions.

Genuine prayer for guidance as to the will of God takes us right down to the roots of our life. We shall often find that we are almost unconsciously biased by opinions and preferences that are the result of tradition and environment.

The writer knew a believer who continued to pray for a special personal revelation to be granted concerning baptism in water, long after the Spirit and

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"Judge Nothing Before the Time"

Zelma Argue

"Know ye not that we shall judge angels?" 1 Cor. 6:3. "Who art thou that judgest?" Romans 14:4. "Judge not, that ye be not judged." Matt. 7:1. "The Lord judge between me and thee." Gen. 16:5.

The Word of God tells us to "judge nothing before the time, until the Lord comes." 1 Cor. 4:5.

There are different reasons for this. One reason is that down here we are not possessed of all information relative to any person or any circumstance. No judge will offer a decision on a case in court until every available piece of evidence is in his possession. Our information is only partial now. Hence it is not permitted us to judge.

Recently I heard of a striking incident that impressed me deeply. Two men, one of them a minister of the gospel, were on a street car. A lady arose to get off, and enquired from the conductor about her street. He replied that they had passed it two blocks back. Much annoyed, the lady said that she had told him distinctly when she got on the name of the street she wanted, and she berated him very bitterly for carrying her too far. The conductor let her off, keeping silent and making no reply. After her departure, the minister went over to speak to the conductor, and commended him on his ability to keep silent under such bitter words. The conductor said to the minister, "It is true she told me the name of the street at which she wished to get off. It is also true that I forgot to call it. In that, the lady was right. But what she did not know is that at home my wife is dying. For the past five nights I have sat up with her. I am terribly in need of sleep, yet I am coming to work because I must have the small amount that I earn here each day. If she had known all this, I am sure she would not have spoken so harshly." The woman was correct, but she did not have all the information.

Undoubtedly often we form ready conclusions that later prove to be both incorrect and unjust. To endeavor to keep a generous spirit is the safer way.

A lady was crossing the street, her arms heavily loaded down with parcels. Some of her parcels slipped from her grasp onto the road. Near her was a soldier in uniform. He did not offer to stoop and assist her to get them again. The woman looked at him, and spoke in con-

tempt of a soldier who would not offer to assist a lady in need. Quietly the soldier passed on his way. Then the wind caught the military cape that hung about his shoulders, and some witnesses of the scene observed that the cape had concealed the fact that the soldier had suffered the loss of both his arms.

We have not yet lived the sum total of our lives. Nor have the ones whom we may be strongly tempted to judge lived the sum total of their lives. At the end, when a correct balance is made, it may be found to prove out much different than what now appears.

Some day God's rewards will be distributed, at the judgment seat of Christ. There our works will be correctly appraised, whether of loss or gain; whether wood, hay, stubble, or gold, and precious stones that can stand the test of fire.

Our rewards shall be to every man according as his own works shall be, and since Christ will be the judge, His estimates will be correct, uncolored by earthly prejudice. I heard a minister, a godly man, speak of a colored servant they had had in their home for many years, until the time of her death. When requests for prayer would come in, the minister and his family would pray, and the colored servant would also take them deeply to heart and pray too. Her hidden life was one of great devotion, faith,

and prayer. Eventually, still in the service of their home, she died. "I wish," said the minister afterwards, "that I was as sure of my own rewards as I am of hers. I have so many compensations here, public attention, and kind words, that I sometimes wonder what reward awaits me in the secret estimate over there. I wonder if I am not in a great degree already repaid here. But for her, her reward was all waiting for that day. I wish I was as sure of my reward as I am of hers."

Mercy is a better attitude, a wiser one for us here, than judgment. Some day, we are told, we shall judge the angels. But that will be in a day when our knowledge is complete as it is not now. As we seek and pray for mercy rather than justice and judgment, so let us extend to others a spirit of mercy rather than one of judgment.

We are told of a mother who once visited Napoleon on behalf of a son condemned to death. The Emperor told the mother that the young man had twice committed the same offence, and that justice demanded the forfeit of his life.

"But, sir," the mother cried, "I have not come to plead for justice, but for mercy."

"He does not deserve mercy," Napoleon told her. "No," the mother admitted, "he does not deserve it, but if he deserved it, then it would not be mercy."

"Well, then," we are told that Napoleon replied, "I will have mercy." And on the grounds of mercy, his serious offense was pardoned.

If Joseph had demanded a just punishment of his ten older brothers, we would have missed one of the wonderful stories of the Bible—a story that comforts our hearts in unspeakable measure by showing how God and the passage of time work out the severest problems. The Lord is the judge, for He sees all things as we cannot now. Some of the greatest joys of life come from trusting our case to Him, and letting Him work things out. Watching thus, we see Him work in His wonderful way, that so far outdistances the best plans and best judgments of which we, in our present short-sighted capacity are capable. Some day we shall see and know, even as we now are known.

A Key to Ezekiel

The great subject of the Book is the retiring from and the return to the Temple at Jerusalem, of the *Glory of God*. This glory is seen in vision in chapters 1 and 9. It leaves *slowly* (10:3, 4, 18, 19) and returns *suddenly* (43:1-5).

When we lose our appetite for the "Bread of Life" we may be sure there is something seriously wrong.—F. B. Meyer.



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Guarded and Guided of God



By M. Cruickshank, the "Senior" of this Story



(Continued from last issue)

But the work of the propagandists had been only too successful, especially amongst the younger people of the city. The fact that protests had twice been unavailing to prevent the soldiers from occupying the mission buildings, had been a severe blow to foreign prestige. Perfidious nationalists argued that even if the buildings belonged to the missionaries, the ground on which they were built was Chinese territory, and ought never to have been sold to foreigners. For three weeks they held daily meetings in the mission compound, discussing how and when they would take over the buildings. Often they disagreed amongst themselves, and the discussions grew more and more heated. On Sundays, when services were attempted, they terrorized the preacher with threats of violence, and created a disturbance by constant interruptions. At length they determined that on a certain day after breakfast they would "take back" the buildings, and restore them, as they claimed, to their rightful Chinese owners.

Now behind this ebullition of patriotism was the less elevated desire to secure the church funds, which were known to be in Senior's possession. It was not her custom to hoard any large sums of money, whether they belonged to the mission or to the church, but in the early autumn, when prices were lowest, she had prepared sufficient in Chinese dollars to purchase a year's supply of rice and firewood for the whole compound, including the schools and the Old Folks' Home. When to this was added money belonging to the Mission, the schools, and the church, the total amount was considerable, and even before the first occupation of the compound she had asked the Chinese Christians where they would advise her to hide it.

"Bury it," said some one. But it was felt that this plan was not sufficiently subtle. "Hide it in one of the coffins in the Old Folks' Home," said another. Perhaps it should be explained in parenthesis that long before they expect to die the Chinese prepare their own coffins which are carefully stored away for use as required. In fact, a coffin was the one thing which many of the old people possessed. Either they had saved up for years and bought it, or some one had presented it as a birthday gift. So, when the Old Folks' Home was opened, a

coffin-room was as necessary as a kitchen.

The propounder of this second scheme urged that the coffin containing the money should be stuffed with clothes lest the dollars should rattle. Then the lid should be fastened down, and when the soldiers tried to lift it and found it surprisingly heavy, they would conclude there was a corpse in it, and leave it alone.

But Senior pointed out that according to Chinese custom a coffin with a body in it would not be locked away, but placed in an open space to await burial. All agreed that a closed coffin in a locked room would immediately excite suspicion.

No other bright ideas suggested themselves, and Senior went upstairs to her bedroom, praying as she entered the room, "O Lord, show us where to hide Thy money!" Now this bedroom looks out on to the church roof, and as her eyes were turned in that direction a voice seemed to whisper, "Hide it on the roof." Immediately there came the assurance that this was the guidance asked for. She consulted the Chinese pastor, and he came upstairs and helped her to work out the details of the plan. It would be easy to place the money under the rounded tiles without disarranging them, and this part of the roof was invisible from the courtyard below, because the broad eaves of the church stretched over to those of the Girls' School and blocked the view.

It was no unusual thing for the cook to mount a long ladder and repair the roof. Certainly no one who watched him guessed that as he moved the tiles about he was hiding beneath them a large sum of money, in bundles of fifty dollars each. And the very next day the soldiers came.

One of the strange fantasies in the minds of most Chinese, even before those minds are poisoned by propaganda, is that the foreign missionary is fabulously wealthy, and that anyone who robs a Mission compound is likely to secure a large haul. Imagine, then, hundreds of soldiers living for several weeks on the compound and conducting periodical and exhaustive searches for the hidden hoard! Even bricks were dislodged in some places lest money should have been hidden behind them. But every day in their country retreat the two missionaries prayed, and the hiding place on the church roof was never discovered. Only after the departure of the second band of soldiers was the money taken down, and then Senior paid the evangelists, school teach-

ers, and servants three months' wages in advance, thus lessening the amount considerably. But it was still a large sum, and ill-disposed men in the city would have been very gratified to secure it.

The afternoon before the day appointed for taking over the Mission compound a letter arrived from the Consul advising missionaries in the province to concentrate at Kiukiang, on the Yangtse River. Senior and Junior were reluctant to leave, but the church leaders felt the guidance was clear. Apart from the risk to themselves, it would make things no easier for the Chinese Christians if they remained, and they decided to leave at dawn. The hours until midnight were occupied in farewell talks and consultation with the church leaders, school teachers, servants, and others. All the time Senior was wondering what to do with the money, and at length guidance was given.

Separating the Mission money from that which belonged to the Chinese Church, she called two Christian doctors aside, and asked them to take charge of the church funds until she returned or could make other arrangements. At first they were inclined to demur, on the ground that this was the pastors' responsibility, but Senior pointed out that the pastors would certainly be questioned first, and it would be easier for them if they could truthfully disclaim any knowledge as to where the money was, whereas the doctors, not being in church employ, and not being on the compound, would hardly be suspected. So half the money was given to each, and (though this is anticipating) when Senior reckoned with them later on they were able to account for every dollar entrusted to them that night. As to the Mission money, she felt there was no alternative but to take that with her.

The conclusion of this story of amazing coincidences, which the atheist, if he pleases, may regard as fortuitous happenings, but which speak to us of an almighty Father's unwearied thought and care, must be told in Senior's own words.

"By this time it was long past midnight. I was telling our people to go to bed and they were telling us to go to bed. Bed did not seem to have any charms for us that night. The cook came along with cocoa and biscuits, and while we were drinking it, I began to ask him what preparation he had made for us getting off at dawn.

"He told me of the boat that had been engaged, of the bread that had been made, of the chicken that had been killed and roasted, of the two live chickens spending their last days happily in a basket, of the fresh eggs he had procured, and how even now all these things were packed in the food basket ready to be carried

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The Editor's Notebook



A Scriptural Prayer

There is a prayer of the Psalmist which the children of God may well offer, "Incline my heart unto thy testimonies, and not to covetousness." Human hearts are prone to covetousness. But a man's life consists not in the abundance of things he possesses. A man might possess the world and yet lose his own soul, and then what will all his possessions profit? The Psalmist was made to realize that all that was worth while in life could be found in the Word of God, and he declared, "Thy testimonies are my delight and my counselors." He recognized that the testimonies of God were of more value than anything of earth, and so he prayed that his heart might be inclined to these and not to covetousness, for the way of covetousness is revealed in Scripture as the way of idolatry. Man trusts in his riches, in his possessions, in his wealth. It is a false trust, for all these things shall pass away but the testimonies of God will abide forever.

Eternal Compensation

Moses could have coveted all the things of the Egyptian court, but God separated him from the same. He took him out of the palace and gave him a humble home, and also a humble occupation in the desert. When he was commissioned to go back to Egypt there was no promise of earthly possessions. There was no offer to compensate him with any of the riches of the court of Egypt. But Moses was more than compensated, for in Mount Horeb he met with God. He received the living oracles from the mouth of God. He received that which was of more value than all the riches, than all the pleasures, than all the delights of Egypt.

God's Title for the Covetous

There was a man who was rich. His farm produced great crops. He wondered what he should do. He saw that he had much goods and therefore he needed more space. So he decided to pull down his barns and build greater, and to gather all his enormous crops into his enlarged barns. And then he could congratulate himself that he had much goods laid up for many years. But that night he received a summons that he was not expecting. Men doubtless called him a very shrewd man, and doubtless complimented him upon his business ability. But God did not call him, "Thou astute and wise business man." God said to him, "Thou fool!" He had been occupied with the

material and had had no inclination to resort to the testimonies of God which declared that his life was "but a vapor." "Thou fool, this night thy soul shall be required of thee." What was the value of all those crops? What was the appraisal of all those wonderful new barns? They were valueless in the light of eternity, and in the light of the testimonies of God. And those who live for time and whose hearts are covetous, are like that man whom God designated as a fool.

God's Provision

Did Elijah covet the things of Ahab's court? Did he compromise on his message? No, he was quite satisfied with the provision the ravens brought him and to drink of the brook. He despised the dainties of the court, and the wine the courtiers drank. God had spoken, and the testimony of God was of more value than all that the court of Ahab contained. When the brook dried up and he went to the widow at Sarepta, God provided for his every need. And he received a new testimony to the faithfulness of God as the barrel was daily replenished, the cruse of oil was daily refilled, and when the dead son of the widow received life, the life which God gave, and which none of the wealth of earth could have restored.

More than Gold

Did the Lord Jesus Christ covet earth's goods? Did He covet earth's money? When the taxes were due He had not the wherewithal to pay them. But His Father, seeing the necessity, provided. And He who is the benefactor of all, who made heaven and earth, paid His tax to earth's government with money miraculously supplied in the mouth of a fish. And it was sufficient not only for Himself but also for Peter. His heart was ever inclined to the testimonies of God, and He did not covet the wealth of earth. His disciples followed in His train, and when the man at the Beautiful Gate asked for alms of Peter and John they had to confess, "Silver and gold have we none." But they had something more worth while. They had the testimony of the Lord in their hearts and they were able to give to the man that which all the wealth, all the silver and gold of earth, could not give him—the wherewithal to leap and shout and praise God for deliverance from his physical bondage.

His Presence

There is a definite warning in the

Word to the children of God that their conversation, their behaviour, their manner of life should be free from covetousness. Why? Because they have something better than all earth's riches, than all earth's lands, than all earth's dainties, than all earth's luxuries. They have the promise of the presence with them of Him who is the Possessor of heaven and earth, of Him of whom the testimonies of Scripture are written, the living Word. And they can rest in glad some faith, knowing that He who provided for Elijah, who provided for His prophets and apostles, and for all His children in the early church, will provide for His own today, for He has promised never to leave and never to forsake those who are His.

When All Has Perished

Of those to whom God gives much, He requires much. On those with whom He has been bountiful as regards earth's good, there is laid great responsibility. A day will come when He will have His stewards before Him, and they will have to give an account of their stewardship, whether they have been faithful with the unrighteous mammon or whether their hearts have been filled with covetousness concerning the same, and have drawn back from doing good. Daniel warned king Nebuchadnezzar, "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." Consider those who have need and provide for them, and you shall have treasure in heaven, and the Lord will one day show you that what you have done for those who are His you have done unto Him. That which is given to the poor is but lent to the Lord, and He will abundantly recompense in that day when all the wealth of the world is worthless, for all the earth's wealth, riches, mansions, the cattle, shall perish to make room for a new order when He will bring in a new heaven and a new earth. In the meantime seek to be a faithful steward, and it will be well for you to pray constantly, "Incline my heart unto thy testimonies, and not to covetousness."

Annuity Bonds

A new booklet has just been issued concerning GENERAL COUNCIL ANNUITY BONDS, which will be sent free to any one requesting the same. The rates of interest run from 5 per cent to 9 per cent per annum. All annuity contracts of the General Council are protected one hundred per cent by first class investments. Annuity bonds are non-taxable and insure your funds being used for the Lord's work should you be called to your reward before the Lord comes.

You cannot measure fire by the bushel, nor prayers by their length.—Spurgeon.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

Religious Correspondence Barred

We learn through a reliable correspondent in Mexico that all religious correspondence is now prohibited in that country, by decree of the president.

Telegraphing Hebrew

The revival of the Hebrew language continues to declare the fact of the revival of the Jewish nation. *Prophetic Age* reports that on Jan. 1, 1935, the first message in the Hebrew language was sent over the telegraph line from Jerusalem to Hebrew newspapers.

Palestine's Future Population

Writes Dr. Chalmers: "On the basis of immigration figures for 1934, to date, it is estimated that the total number of Jewish immigrants to Palestine for the year will probably exceed 50,000. Should this actually transpire, it will mean that the Jewish population of Palestine will reach the 300,000 mark, if not exceed it."

German Church Progresses

"The German Evangelical church reports a striking increase in 1933, a year of great peril," writes Panton in *Sunday School Times*. "In that year 7,800 people left the church, against 48,419 in 1932 and 66,165 in 1931; but 63,815 entered it against 4,272 in 1932 and 3,272 in 1931. There were 342 Jews converted, although they knew, in 1933 that conversion could bring no mitigation of their situation in Germany."

The Great Issue

The religion of Antichrist will be a worship of humanity, in whose name the man of sin will claim adoration. The way is being prepared today. Writing in the *Forum*, Julian Huxley, British scientist, says: "The real issue today is between a religion that bases itself on God and one that bases itself on man. The inescapable logic of all modernistic movements is away from Theism and toward Humanism."

Son of Jewish Rabbi Baptized

George Cherneff writes in the *Gospel Call*: "Three believers this month received the Baptism of the Holy Spirit, among them the son of a Jewish rabbi. Not long ago he was led to Christ. Persecution, our seemingly constant companion, forced this brother to move to the city of Sliven, where living among the believers he received their comfort and encouragement and also enjoyed more freedom. While there the blessed Paraclet came to make His abode within him. He is still there, growing spiritually, strengthening himself in the faith."

One Murder Every 45 Minutes

The following, taken from *Fortune* (quoted in *Prophecy*), shows that "wicked men and seducers are waxing worse and worse" in these last days. 2 Tim. 3:13. "An inhabitant of the U. S. is murdered every 45 minutes. Last year the homicide rate was 10.7 per 100,000, highest in the civilized world. England's is 0.5. The nation's crime bill is estimated at \$13,000,000,000 a year. Some 140,000 Americans are in prison, some 400,000 regularly engaged in criminal activities."

Questions and Answers

Is it possible to receive healing from the devil?

Perhaps most of the healings reported by those who do not believe in the atonement of Christ result from psychology or mental suggestion. It is reasonable to believe, however, that since sickness comes from Satan (Jesus healed all that were oppressed of the devil) he could easily withdraw his power thus letting nature rebuild where he had destroyed. Then too, since the magicians of Egypt were able to duplicate so many of the miracles of Moses with their enchantments, and since in the last days Satan will deceive if possible the very elect, it may be expected that he might effect marvelous physical deliverances as well as other signs. These things teach us that miracles alone are not enough to convince us that a work is a work of God. We must examine carefully to see if the performer of wonders honors Christ in His virgin birth, his sacrificial death, and honors purity of character and uprightness and honesty of life.

Should one pay one's tithes through the church of which one is a member, or is it all right to give wherever one feels led to give?

The tithe is the Lord's. Israel was instructed to bring all their tithes into the storehouse which was at Jerusalem. Distribution was then made among the Levites on a basis of equality, and other needs also were met. If all God's children followed their own impressions and gave accordingly we fear God's money would go in every direction and the work of the church would greatly suffer. A good way would be to bring all the tithes to the church, let the pastor have a proper support, then let the church decide on where best to put any that would yet remain.—E. S. W.

The Omnipresent State

The increasing power of the Russian government is described in words that remind us of Revelation 13. The following item appeared in *Time* (italics ours). "Footprint on the steppes of Soviet progress last week: The OGPU arrested their first two theatre-ticket speculators in Moscow. The sentences: for the scalpers, hard labor; for the Russians who sold them the tickets, discharge from their jobs by the omnipresent State. 'No Government in the world,' noted Biographer Levine, 'is corroded by such internal abject fear as the Stalin Dictatorship.'"

Eden to be a Garden Again

"The traditional site of the Garden of Eden has been a barren, arid, desert waste for more than three thousand years," says the *Christian Herald* of London. "A London firm has been selected by the Iraq Government to undertake the construction of a barrage across the River Tigris at Kut, and then to dig a canal, connecting the Tigris with a smaller river which runs through the heart of Iraq—the traditional garden—to reach almost to Ur of the Chaldees—Abraham's native city. This work, which will cost upwards of \$5,000,000, and will take three years to complete, will, it is hoped, convert this desert waste into a fertile and habitable country. Eden will be a garden again!"

Confirming the Words of Moses

"As the traveler in Egypt passes through the excavated temples, so marvelously preserved by the desert sand, he is astonished to find the wall paintings of 5000 years ago so perfect still in form and color. On these walls are pictures of the watering of the land by a palm-beam with a stone or clod of mud at one end, and a bucket at the other, balanced on a pivot. Our phrase 'the unchanging East' is not meaningless; the Nile banks are still dotted with this palm-beam as in the days of Joseph and Moses. The buckets pour the water into trenches, and thence into gutters. Plots of land are divided into squares, covered with tiny canals, separated by little ridges of earth which the natives push down, or bank up, with their bare feet," writes T. W. Fawthrop in *The Stones Cry Out*.

"How strikingly this modern picture confirms the inspired Word! Moses is picturing the Promised Land as far more desirable than the land of Egypt, as a land of mountains and valleys, rushing streams and abundant fertility, in contrast to the arid plains of Egypt, and he finishes by a reference to this very custom shown on the monuments, and in evidence today—'For the land . . . is not as the land of Egypt . . . where thou sowest thy seed and wateredst it with thy foot.' Deut. 11:10."

The Gospel in Foreign Lands

REDEEMED . . . EVERY KINDRED, AND TONGUE, AND PEOPLE AND NATION

Miss Katherine Clause, our missionary in the Federated Malay States, has sent in the accompanying photograph of the believers in Ipoh where she has been used of the Lord for the building up of this assembly. Miss Clause calls our attention to the fact that many nationalities compose this gathering. At the Christmas service a Siamese boy recited the Scripture lesson as found in Luke; a Chinese boy recited the Christmas story as recorded in Matthew, and an Indian boy also spoke.

Miss Clause writes: "God has been very good to us here in Ipoh and has saved many souls, but I long for others to come to know Him, whom to know is life eternal. Someone has said, 'The true end of Bible study is not culture, but character; not a well stored mind, but a well ordered life.'"

MEET OUR NATIVE EVANGELISTS!

Mr. and Mrs. Leonard Gittings

Since our native evangelists have become so important a factor in our work out here I want to introduce two of them to you. They are representative of others, and will serve to show you how God uses these lads in His own way.

Polishing Diamonds in the Rough

Mulenda had nothing to commend him outwardly. His face was decidedly ordinary, one might almost say ugly. He was bow-legged, and was a very poor traveler on a journey. His voice—well, even now, after being used to him for some years, I find it hard to keep sober when he sings. But there lay a rugged, steady soul in that lad.

He became a believer, and somehow even found his way into our evangelists' training school. I was surprised at the way this unassuming lad pushed his way quietly to the front; and yet I hesitated to place him in a district as a full time evangelist, but he seemed to cut his own path. He preached constantly in our local church and I was impressed by the depth and sincerity of his messages. Personal work and village visiting—well, we just couldn't keep him away from it, and we didn't try to. He used up all his opportunities and at last we were forc-

ed to see that God was calling the lad out into a fuller ministry.

We set him apart one Sunday for evangelistic work and away he went, going north to Mukenge, the home village of the famous Nongo-Lwetete, the former raging tyrant of the Songo and Batetele countries. Here he set to work in real earnest for it was an entirely new field. When I first went to Mukenge, I was surprised at the respect shown to Mulenda by both young and old. I could see that he had won his way into their hearts. The atmosphere of the village was so very friendly, and the people were so eager to hear more of the gospel from

little while. But he had the root of the matter in him, and was determined to come in for training.

On one of my itineraries I met him in the path and stopped to have a chat with him. He had a load of cotton on his shoulders, carrying it to a cotton post some miles away. "Bwana," he said determinedly, "you cannot keep me away from your school any longer. I am going to preach the gospel I have received, and must get training. This is my last load of cotton; at the end of this month I'm coming to Katenta." I dared not turn him back so he came. He was one of the brightest students we have had. His

insight into spiritual things was so clear and his memory so retentive. He showed marked ability as a speaker and was very willing to help wherever he could.

At the close of his period of training our elder native Christians recommended him so we set him apart for the work. His first post was Mukala, a village which had been most unresponsive for years, despite our constant efforts to open it up. Kalenga soon made his influence felt, and the first time we visited Mukala after he had settled there, we found a change in the atmosphere. The hardness and indifference were no more; the people

crowded to hear us preach, and Kalenga brought to us a large number for baptism, both young and old.

We found out what had happened to make the change. When the people refused to come to his meetings, he persistently visited them in their huts. When they insulted him, he answered with a kind word. When they stole some of his belongings, he refused to appeal to the authorities, but said he would forgive them. Now he is the most popular man in Mukala. This week while we were there we again found converts for baptism. Moreover, he has recently entered another once unresponsive district and has opened a new door of opportunity that we hope to enter this month.

Thank God, He is opening up doors in the Songo country with His own keys; and when He opens, no man can shut.

Send all offerings for missions to FOREIGN MISSIONS DEPARTMENT, 336 West Pacific Street, Springfield, Missouri.



Congregation in Ipoh, Federated Malay States, Miss Katherine Clause missionary in charge

us. More than that, Mulenda had a large number of converts for baptism and his converts seemed to be of a good quality.

Since that first visit I have gone there several times, and each time I have had the great joy of baptizing new converts. This month Mulenda is to move out into a new field, but he leaves behind him at Mukenge a thriving young church, with a splendid lad in charge of it, who has given himself to the work of pastoring the new church without pay. Mulenda has become a workman approved unto God indeed.

God Has His Key for Every Door

Kalenga was a different type of lad. He had believed on the Lord Jesus in his own village as the result of the preaching of one of our evangelists who had visited his village once or twice. His spiritual growth seemed to be so quick that we wondered whether we had a case of seed falling upon stony ground where it had no depth of earth, and so when he applied to enter our training school I suggested that he wait a

HAVE YOU A REPRESENTATIVE?



Miss Marie Stephany

I don't know of any better investment you could make than to have a native substitute winning souls for you in this dark land of superstition here in North China. Those who help these native preachers to take the gospel to their own people are really laying up treasures in heaven in a bank that can never fail.

You may have seen the appeal in the Evangel a few weeks ago, written by Miss Stewart, asking for support for Mr. Sung Chong San, and you would probably like to hear more about him. He is one of my first converts, saved about fourteen years ago, and has always been very zealous for the Lord giving all his spare time to the Lord's work until a year ago when he gave up his business and consecrated himself wholly to the work of the ministry. Since that time I have been helping him as much as I could, but not enough to support him and his family. There are also others who could be free for the evangelistic work if we could secure support for them.

The evangelist in the accompanying picture is Mr. Chang T'oa of Hsu Kao, whom the Lord is using to pray for the sick, shown as he travels from place to place in this ministry.

Those who would like to have a part in sending the light to darkened souls in North China may send their offerings to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated "For worker under Sister Stephany." Even small contributions for this need will be greatly appreciated.—Miss Marie Stephany.

ACTIVITIES IN THE GOLD COAST

The following letter has come to us from Miss Beulah Buchwalter, dated January 9, reaching us early in March: "Another year has rolled around, bringing us that much nearer the time when our Lord and Saviour will return. Praise God! We can all say, "Hitherto hath the Lord led," and though sometimes the days seemed dark, yet not one of the Lord's promises has ever failed. We know not what the future holds for us but He, who has led, will lead on to glorious victory. May this year find us at our best for the Master!

"We all had a very blessed Christmas. Our hearts were filled with exceeding great joy as we again remembered the birth of the Babe of Bethlehem who brought salvation, peace, and joy to this lost world. This was my fourth Christmas in Africa, and the happiest, because we could enjoy it with these blood-washed natives, who such a



Beulah Buchwalter

short time ago were still in bondage and darkness. Gifts were distributed, made possible through the sacrifices of friends and relatives. One boy said, 'The white man's feast days are sweet past all of ours. They give us gifts, but our people give us nothing. They get drunk and then fight with each other, and so end our feast days.'

"New Year's Eve we had a watch night service when many earnestly sought God for the fullness of the Holy Spirit. We are praying that Pentecost will soon be witnessed among these hungry Christians. They are also praying that God will multiply their present number by three before next year if Jesus should tarry. Let us also join them in praying thus.

"A short time ago an old Mohammedan teacher came to the house, desiring a tooth pulled. After I had extracted it he bade me good bye and started away. The Spirit spoke to me, saying, 'Will you allow him to go away empty handed?' I immediately called him back and said, 'I have something to give you.' He was all attention then, because these people are always desiring some-



Mr. Chang T'oa, North China Evangelist

thing from us. We sat down together and then I repeated the story of Christ's love for all. At the same time I gave him the Gospel of St. John in Arabic. He read the third chapter through in a few minutes and then recited to me in Dagombi what he had read. He admitted that Jesus is greater than Mohammed and He is the One who died for us, but when asked why he does not serve the greater One, he said, 'The Mohammedans arrived here before the white people and they taught us to follow their prophet. I have been following him these many years and now you come and tell us that Jesus is the only One who has power to forgive sins. Before he left he expressed his desire that we pray for him that he might be led into the right road.

"Last week Miss Hackert and I went into the town to witness the Mohammedan new year festivities. After much ceremony the prayers were duly performed; then the Mal-lam (father) went to the king to receive his gift for the prayers. The following day three young men came to the house, desiring to have their pictures taken. This I was glad to do for them and then gave them a picture of their lives from the Word. Pray that their eyes may be opened to the truth as

they continue to read the Gospel of St. John in Arabic.

"At present churches are being built in both Tamale, where Brother and Sister Garlock are laboring, and here in Yendi. The work is progressing nicely and we are all looking forward to the day when they will be ready for worship.

"I want to express heartiest thanks to friends in the homeland for gifts, Christmas and New Year's greetings, also for the offerings and faithful prayers. May God richly bless you all!"

By the time this issue of the Evangel is in the hands of the readers Miss Buchwalter probably will have reached America for her furlough. Her home address is 217 South Queen St., Lancaster, Pennsylvania. We are sure our sister will appreciate the prayers of God's people in her behalf that she may be restored to normal health and strength.



Olga Pitt

BIBLE SCHOOL NEED IN PERU

Misses Ruth Couchman and Olga Pitt

We are taking this means to ask the readers of the Evangel for earnest prayer regarding the opening of a Pentecostal Bible school for the training of native workers in Peru, South America.

During the past few years God has graciously blessed the Pentecostal work in Peru. A good number have been saved and filled with the Holy Ghost, including many young men. There is a splendid evangelistic spirit among the converts, and they are already helping greatly in spreading the gospel among their fellow countrymen, going out either singly or by twos, selling Bibles and Gospel portions and witnessing to the saving grace of Jesus Christ.

We quote from a letter recently received from our mission station in Miraflores: "Four of our brethren have been out on trips since I last wrote and, as with the twelve and the seventy, God used them to the casting down of some of Satan's strongholds. Some went to the north and some to the south, and each brought back reports that "We are well able to take the land," and that "The fruit is good in the land." I wish that you could have had the joy of seeing each of these as they gave the accounts of the encounters with the enemy and of the victories won, as well as the joys and sufferings."

"In Huachinga there is a new church, formed among those who have been saved by the efforts of our brethren in the last six months. The last trip was especially blessed to the formation of this new church. Brother Palermo Rivera was the instrument used of God for this purpose. In his last trip, Brother Palermo went farther inland than any other workers have gone with the gospel in this (Cont'd on Page 19)



Ruth Couchman

The Way of Salvation

A Buddhist Priest's Story

Many years ago in Western Shansi, China, a baby boy came to the home of farmer Chang and his wife. Before his birth he had been dedicated to the service of Buddha, and while still very young the lad was taken to the temple and given over to the care of the priest. Up till his eighth year he had considerable liberty, but then he was admitted into the order as a novice. During all this time he was instructed by the priest, and a real friendship sprang up between them. At the age of twenty he made application for ordination in the Buddhist priesthood.

But after he had entered upon the full duties of the order, Chang found he was not satisfied, and he had doubts as to the truth of the religion he had adopted. He and the old priest had many conversations on religious subjects in the long, quiet evenings. The priest told him that sometime a religion from the West would come, and should it come in his lifetime to be sure to welcome and investigate it. This made a deep impression on Chang's mind.

At the age of thirty Chang was appointed Buddhist bishop of his county, which made him responsible for all the priests in his county. While on a tour of inspection Chang visited a temple in Taning. Here in a pile of unused temple literature he found a copy of the gospel of Mark. The words "Western chronology," appeared on the cover, and immediately attracted his attention. He asked for the copy, and returned to his own temple as one who had found some great treasure. While reading the gospel he was attracted by the repeated references to happiness—which he had not found in Buddhism. The foreign names and places puzzled him, and he sought out the village schoolmaster, a friend of his, who helped him greatly in his study. Although the address of the missionary was printed on the gospel, it was too far away to attempt a journey, so the two continued diligently in their study. And the entrance of the Word brought light!

Not satisfied with keeping the knowledge to themselves they told their friends, and a company gathered together in the temple to study the Word of God. Months passed and Chang came into possession of a copy of the gospel of Matthew. When he came to the well-known words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he accepted the invitation. Later several of the schoolmaster's scholars went to the city, where the missionary lived, for examinations, and they brought

back the whole of the New Testament to the eager disciples at home.

For a long time Chang had seen from the Scripture that he could not remain a Buddhist priest. He finally had notices posted in the city and his own village telling of his intention of quitting the temple. He returned to his home where he married and began to support himself by farming. Up to this time neither Chang nor the schoolmaster had met a foreigner. All their knowledge of the gospel had come from the reading of the Scripture.

In the spring Ch'u, the schoolmaster, had the privilege of being in the missionary's home for eight days, and learned much from him. In the fall Chang accompanied Ch'u to the missionary's home. Both applied for baptism, but were told that candidates for baptism were put on probation for twelve months. Chang was addicted to the opium habit, but was determined to bring his life in accordance with his faith. It was a hard long fight, but God brought him through triumphantly, and he testified that God took away all craving for this drug.

When the Inspector of Education heard that Ch'u had not only become a disciple but was also teaching others the Way, he was threatened that he should be deprived of his degree unless he recanted. But he said, "I count my degree as nothing in comparison with the excellency of Christ Jesus my Lord, for Jesus has greater glory in store for me than any earthly degree."

Later both Chang and his friend were baptized, and through the testimony of these two believers, though persecuted to a great degree, the work in the country west of the Fen river grew by leaps and bounds.

The same gracious word that Chang accepted, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is still the word of the Saviour to all who have a heavy burden of sin. And this Saviour further says, "Him that cometh unto Me I will in no wise cast out."

An Aroused World

"The world is awake. This has never been until now. Hitherto if the East was awake, the West was sleeping; if the West was awake the East was sleeping. *But now all have aroused!* There are no longer passive people and active people; all are *seeking blindly for something*, but still seeking. The world is one as to its *quest and Christ Himself is the answer to its cry.*"—W. Y. Fullerton.

"If your soul is not agonized for the poor benighted heathen, *why* are you such a hypocrite as to pretend to be a *Christian? Why*, your profession is an insult to *Jesus Christ!*"—Finney.

Guarded and Guided of God

(Continued from Page Three)

on to the boat. I then said, 'Don't you think it would be better for us to get off now rather than wait till dawn?' 'Yes,' he said, 'for these men might be around early and try to prevent you getting off.'

"Some one was sent to find out if it was possible for us to get out of the city at that early hour. The Water Gate is usually left open all night when there are no soldiers in the city. In a short time we heard that the gates were open. We then said good bye to our people and started out. They all wanted to come down to the river with us, but we said that only a few of the church leaders were to come.

"It was 2:30 a. m. when we said good bye to them all in the compound and once more got out by the back door of the Old Folks' Home. We had not gone far when I heard a door creaking on its hinges, and looking back I saw first one and then another and another and another coming out until it became evident that all the men and women and children whom we had left behind were following us. It was a silent procession that walked in single file down to the river where our boat was waiting for us. I shall never forget the scene as that sad little company stood by the riverside that morning.

"The city was bathed in moonlight and everything looked so peaceful. Yet here were we two missionaries having to escape in the middle of the night because of the unrest that prevailed.

"One of our church leaders prayed and asked the Lord to 'spread His covering wings around' those who were going and those who were remaining behind. By this time the women and children were weeping and the men looked so sad and we ourselves were not feeling very happy. As our boat slowly moved away from the shore the dear people with one voice said, 'Tsai-huei, tsai-huei'—'we'll meet again, we'll meet again' and we on the boat echoed the refrain, 'We'll meet again, we'll meet again!'

"The wind being in our favor we had a quick voyage down river and by night reached the neighboring station. Our escort found, on going up to the Mission station to make inquiries, that the missionaries there had procured a boat and were hoping to leave in a few hours. Our boat went ahead, as we thought it was advisable at that time to put a little distance between the foreigners' boats.

(To be continued)

A true *spiritual* growth depends upon meditation and incorporation of Scripture truth into the daily life.—A. T. Pierson.

Opportunities and Responsibilities in Sunday School Work

By Ralph M. Riggs

SPRINGFIELD, Mo., is considered a church town. It has fifty-two churches of the regular Protestant denominations, besides four big Catholic churches, and places of meeting for Jews, Christian Scientists, Spiritualists, the two branches of the Mormon believers, Jehovah's Witnesses (or Russellites), and Seventh Day Adventists. The population of the city is a little less than 60,000. A census of the children of the city was recently taken by the Ministerial Alliance and it was revealed that only 44% of the children of the city of school age were in Sunday School of any kind. And this is a "church town." Nation-wide statistics show that there are two children out of Sunday School for every one who is in.

Figures are facts. And we, you and I, are to be judged by the facts that we are related to. Inasmuch as we live in the center of a community and a country where thousands and millions of little children and young lives are swarming around us, being impressed by their environment, impressed deeply for time and eternity, and we are doing very, very little for their evangelization—which means their eternal salvation—do we think the Lord of the harvest will smile upon us and say, "Come ye blessed of my Father" at that day? I tell you, NAY.

And now, instantly there begins to work that which the psychologists call the defense mechanism. Do we not hold services every week and many times a week? Do we not advertize in the papers and tell everybody we are doing business for God on such and such a site? Do we not even hold street meetings in the summer to tell them about it? And our revivals, so many times a year, are for the purpose of telling the world of the salvation in our Lord. Some of us employ the radio, too, to tell the Good News. What more can we do, what more can we be expected to do?

First of all let me explain that young souls are souls, nevertheless. Most of all the Evangel readers will admit that children at the age of accountability are responsible for their own souls before God. What is this age? Somewhere between six and twelve, according to the individual, can be considered a fair answer, I believe. A young person in hell will suffer just as much and endure just as long as an older person. And a young soul is just as dear to the Christ who died for all souls, and even dearer because purer. And the guilt, the bloody guilt which will rest upon Christian men and women who neglect the souls of children and young people, is just as real and damning as the blood of adults which will be required at our hands.

And now, really, what more *can* we do for their conversion than some of us are doing? Let us remember that Jesus never, never took the attitude of just being on hand, available to all who would take the trouble

of looking Him up. He did say, "Ye will not come unto me that ye may have life," but He said it *to their faces*. He had already gone to them. He was standing before them, face to face. He had *come to them* physically. This was as far as He could go. They then had to come to Him in their hearts. It will always be thus. The final answer will have to be made by the individual. But what I am pleading for is that you and I shall not be content to establish headquarters somewhere in a comfortable church or home and serve notice to a dying world that if they want to be saved they can come to us. Jesus did not do that. He went *throughout* every town and village preaching the gospel. Luke 8:1. He went all over Palestine and around in the neighboring countries as well. He went up and down the hills and valleys, seeking the souls of men. A mighty, marvelous, wondrous Good Shepherd who sought the sheep and then gave His life for them. We cannot be His followers and sit at home at our base of operations and wait! Such waiting is criminal. While we wait the devil works. Sin and crime are flaunted under their noses. The world, the flesh, and the devil say, "Come." And thousands and tens of thousands of boys and girls are hearing *that* call and are going the broad way to destruction. We must *get up*, and *go out* into the highways and hedges and flaunt our wonderful gospel before their faces. Tell them, and tell them over and over again. Into their homes, into their neighborhoods, into their streets. Invite them, induce them, insist and persist. A soul is precious, don't give up. A successful salesman, even of a cheap article of merchandise, persists and so sells. Souls, young souls especially, are easier to win than you think. What is our motive in going to them anyhow? Is it just to clear ourselves of our responsibility with regard to their souls? Think we not that the Lord sees through that flimsy feint of ours? He wants us *concerned* about men. And if our motive in approaching men about their souls is to *win* them, then we will camp on the job and go in and out and all around, any way, every way *until* we win them.

First of all, a thorough house-to-house canvass should be made of the community immediately surrounding the Sunday School. Let the radius of this survey be determined by the density of the population, the number of churches in the vicinity, and the force available with which to make the survey. Get only the essential information, such as church membership or preference and whether or not the children are in Sunday School. If they are not, then list the names and ages of all under 17. Then classify the prospects and assign them to classes now existent in your school just as if they had already applied for membership. Rearrange your classes according to the size which these new ones would make them so

that no one class will be too large. This will make it easier for these teachers and scholars to go and get these new members and bring them in. And then, the work begins, and at this point the whole question of the success of your survey is determined. These prospects must be persistently followed up, repeatedly followed up. Not one visitor to a family but a visitor to each prospect in that family. Not one visit to each prospect but repeated visits. If they would naturally count it a burden to come to Sunday school, then go after them so many times that it will be a greater burden for them NOT to come to Sunday School. If they once get a taste (and you make sure that the taste is good!) then it will be easier for them to keep on coming. Each Assembly should thoroughly work its own community for this is its chief responsibility.

Some soul-winning Sunday Schools have a Transportation Committee who go out and bring them in. "Too far to walk," "No money for carfare" is no excuse now. At your door every Sunday morning. There is no denying there are difficulties in this system. Has anyone, anywhere ever found any system that was perfect? That which is perfect has not yet come. But are we to wait until it, or He, does come? The trouble with that is that He brings His rewards with Him and we shall be judged for what we have done before He comes.

A better way, in the opinion of some, to reach children far from the home base, is to open branch Sunday Schools in comparatively unworked areas. A home to begin with, if necessary, and later a little hall, a house-to-house canvass of the community, thorough preparation of teachers, literature, etc., a wide advertizement of the opening day, and then a faithful continuing week after week and a careful following up of absentees, visitors, etc., just like in the main school. A Sunday School is sometimes the parent of a church, although usually considered a child of the church. Something like the age-old question of which comes first, the egg or the hen, I suppose. But they are closely interlinked, and a fine way to start a church in any community is to start a Sunday School there first.

And the Lord may show you some other way or ways in which to win children to Sunday School that are now roaming the streets on Sunday mornings. When you get the children, the next thing, and an easier thing now, is to get the parents to church and to God. The glorious, thrilling business of winning lost souls to God is the most satisfying and remunerative of all businesses of the world. And the winning of children is not only a big part of that actual business of soul-winning itself, but is the best means of access to all the other parts of this wonderful work.

The Teacher's Task

By Myer Pearlman

(This article is the first chapter of a new book soon to come off the press of the Gospel Publishing House. See notice on Page Eleven for a description of this book.)

He who has responded to the call to teach a Sunday School class has indeed chosen a great work, for his call carries with it the privilege and responsibility of co-operating with God in the molding of Christian char-

acter and the imparting of spiritual knowledge. In a very real sense he has been called to the ministry. Recognizing the importance and dignity of his calling, he will determine by God's help to attain the highest possible efficiency in his work, making it a real vocation.

First of all he will seek that which cannot be acquired by mere study; namely, those

spiritual gifts peculiarly suitable to the teacher. 1 Cor. 12:7-10, 28. Then, remembering that God always works in co-operation with our intelligent efforts, he will begin his self-preparation by asking the following questions:

Why shall I teach, or, what is my purpose and motive? He must have a clear-cut perception of his main aim in teaching; he must know what he is "driving at," otherwise, if his aim is vague, so will be the results of his teaching. After considering the matter carefully, the truly spiritual teacher will conclude that his chief work and the end of all his efforts will be the employing of the truths of the Bible to lead his students to an experimental knowledge of Christ, so that every lesson will be an instrument skillfully used for the production and training of Christian character. In a word, his main objective will be a spiritual one.

Whom shall I teach, or, what class of students will be the subjects of my teaching? The teacher's gifts and qualifications will soon reveal whether he is suited best to the teaching of adults, young people, intermediates, juniors, primaries, or beginners.

What shall I teach, or, what knowledge of my subject do I possess? The main subject of his teaching will of course be the Bible; therefore he should do all within his power to master its history, doctrines, geography, and customs. "Thou therefore which teachest another, teachest thou not thyself?" Rom. 2:21. The teacher cannot impart what he does not know, he cannot explain what he does not understand, nor can he speak with authority unless he has mastered his subject. The person who intends to make a "job" of teaching will study "without ceasing," will be a diligent reader along all lines of Biblical knowledge, and will perhaps take up some systematic study of the Word. This program most certainly involves hard work, but one does not slide into effective and efficient teaching ability. The real teacher must earn the bread of a fruitful teaching ministry with the sweat of his brow. However, all hard effort will pay rich returns.

How shall I teach? This is very important question to be answered; for no matter how much a teacher may possess, he will fail if he does not know how to convey that knowledge to the minds of his students. And this question leads us to the subject of this book, which is, *The How or the Art of Teaching Sunday School Lessons.*

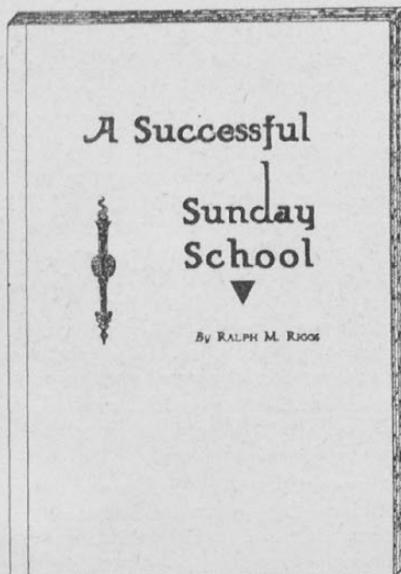
"Can one really learn how to teach? I thought that teaching was a gift that came to one naturally," we may imagine the reader saying. It is true that certain individuals possess a special aptitude for teaching, and it is also true that the art may be acquired. Some may appear to be "geniuses" along this line, but in most cases their genius is the result of two per cent inspiration and ninety-eight per cent perspiration, as Edison once said.

Teaching is an art that may be acquired because it is governed by definite laws. Let a person study and master those laws, and patiently and constantly apply them, and he will discover that he is "putting his lesson across." Success in teaching depends upon "knowing how."

A Successful Sunday School

By R. M. RIGGS, PASTOR OF THE ASSEMBLY OF GOD CHURCH, SPRINGFIELD, MO.

A New Book Dealing With the Different Phases of Sunday School Work



The author has spent much time and study in the preparation of the material for this new book, but best of all he has put into practice the plans suggested for a successful Sunday school, and has found them to be sound and practical in every way. The plans presented in this remarkable book have been adopted by the Sunday school at Springfield, Missouri, and since the reorganization of this school a remarkable growth has been made.

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Chapter V—Organization.	Chapter X—Curriculum.
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	Chapter XII—Suggested By-Laws and Standard.

In a Folder in the back of book will be found printed specimens of the different forms which may be used for the grading systems, and an aid in other ways in the Sunday school work.

This book is not just for the Sunday school superintendent, or pastor, but every officer and teacher in the school should secure a copy if they have a desire to make their school a success.

PRICE 50 CENTS PER COPY, POSTAGE 5 CENTS

GOSPEL PUBLISHING HOUSE - - - SPRINGFIELD, MO.

“Successful Sunday School Teaching”

This is the title of a book soon to be presented to the public by the Gospel Publishing House. Its author is Myer Pearlman, teacher in the Central Bible Institute and editorial staff writer of the Pentecostal Evangel. This book has been prepared in response to an increasing demand of Sunday School teachers for training in “How to Teach the Lesson.” It has been said that anyone can teach a Sunday School lesson. It is better said that careful training can prepare anyone to teach a Sunday School lesson. It should be very definitely said that *training* is necessary to successful Sunday School teaching. Bible teaching ranks with Bible preaching as the most important work in all the world. If it takes years to learn to drive a big locomotive and more years to learn to be a lawyer or physician, how can it be thought unnecessary to take some time and spend some effort to learn how successfully to teach and train young lives in the Christian way? This is now being realized on every hand, and active and prospective Sunday School teachers are crying for some instruction in the art of teaching. A satisfactory, spiritual textbook on Principles and Methods of Teaching has been hard to find but we feel that the need for such a book is now abundantly met in “Successful Sunday School Teaching.” Be ready to form a class for the study of this book and be sure to avail yourself of the most valuable instruction which it contains.

TEACHER TRAINING

But no one will think that a knowledge and mastery of the art of the Principles and Methods of Teaching will itself fully equip a Sunday School teacher for his task. It is good to know how to teach but it is also necessary to know what to teach. Teacher Training includes the subject which the book “Successful Sunday School Teaching,” presents so well but it also includes many other courses of study. Some of these other subjects are really more important than the Principles and Methods of Teaching, and some of them maybe are not quite so important.

All will agree that a thorough knowledge of the Bible itself is one of the first requirements in the education and training of a Sunday School teacher. Under this general heading there comes the study of the Story of the Bible (or the consecutive history of Bible events), Old and New Testament Book Studies (or a study of the contents of each separate book), the Life of Christ, a study of the Epistles or a course in Christian Doctrine, Dispensations and Prophecy, and Typology. Other subjects not strictly Biblical but very helpful and almost necessary in the intellectual equipment of Sunday School teachers are the following: Personal Evangelism (or how to win men to Christ), Biblical Introduction (or where we got our Bible), Christian Evidences (or proofs of Christianity, especially needed for teaching High School and College students),

Church History and the History of Missions, and Child Study (an examination into the various stages of development through which a Child’s mind grows). Who can say that a teacher is properly equipped for his work unless he has some degree of mastery of the above mentioned subjects? The study of the immediate Sunday School lesson from week to week is necessary for teaching, of course, but a class for such study cannot rightly be called a Teacher Training class. A training class is a class for instruction in one of the above named or kindred subjects. How many Sunday Schools have Teacher

Training Classes in this sense of the word? The quality of the work which is done by your school will be materially improved if you begin now to train your teachers. How begin? Let the individuals of your church who have had the most training along these lines themselves teach these subjects to the other teachers and candidates for teaching. Let all the knowledge available in your school be distributed among all, and then by correspondence courses or by private study let further knowledge be acquired. Start a Teacher Training Class and watch your school improve and grow.



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 Elbert Burris; Secretary, Miss Grace Howser.

WE take pleasure in presenting on this double page the pictures of various groups of happy Sunday School workers. From Maine to Oregon and from North to South consecrated men and women are giving their lives for the salvation and spiritual training of little children and older boys and girls. "Honor to whom honor is due" and we give deserved honor not only to these whose pictures appear here but to the great army of similarly consecrated workers whom they represent. They are men and women who are living for others, who are planting their lives in the heart-beds of younger lives and who thus will live on and on. These are Christ's beloved followers who are "ministering" to others in His name. Who follows in their train?

The 1926 Official census revealed that there were 21,000,000 scholars enrolled in denominational Sunday Schools ("The U. S. Looks At Its Churches" by C. Luther Fry). Of these, 26 per cent, or 5,460,000, are estimated to be over 21 years of age. This leaves a balance of 15,540,000 children and young people that attend American Sunday Schools. The total enrollment of Sunday Schools is 44 per cent of the population of America under 19 years of age, which makes that population 47,727,200. Taking from this number those under 21 (even including the 20 and 21-year-olds) who do attend Sunday School we have the staggering



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 Alta Suiter; Asst. Sec., Katherine Newton; Treas., Mrs. Art. Newton.

School Teachers

amount of 32,187,200 children and young people in these United States who do not enter any place of religious training or influence. While it is true that there are 212 separate denominations in the U. S., thus dividing the responsibility for the children and young people that are out of Sunday School, yet our proportionate share of this responsibility, based upon a comparison of the church membership of the Assemblies of God with the membership of all other Protestant bodies (a ratio of 6 to 1,000) is 193,123. Under no possible circumstances can we escape responsibility at the Judgment Day for these 193,123 American young people and children that are away from the Sunday School, the church and God.

Statistics also show that there is one teacher and officer for every ten scholars that are now in Sunday School. At this ratio, the Assemblies of God need 19,312 new Sunday School teachers with whom to staff the new and enlarged Sunday Schools to meet the responsibility for American children which rests upon us. The Lord is calling, Who will work today in My vineyard? Will you hear His call? His presence shall go with thee and His sufficiency shall be thine. He awaits your willingness and your surrender. Will you yield to Him now?



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 Pastor, R. M. Riggs; Superintendent, B. P. Atwood; Secretary, M. T. Whidden; Treasurer, Milo Gibbs.

Courtesy in the Sunday School

By Zella Lindsey

There is a definite command in the Bible to *be courteous*. 1 Peter 5:8. Webster tells us that courtesy is "politeness originating in kindness and exercised habitually." There can be no true courtesy apart from unselfishness and thoughtfulness, and these, as all other graces, are produced only by the presence of Christ in the heart. Planting a seed in the ground does not insure the blooming of the flower, however. There must be careful cultivation and care. Just so Christian graces must be cultivated.

Children learn a great deal by what they see; they form habits through the things

they do. For this reason they should see courtesy throughout the whole school, and be trained to act courteously themselves. Children are not going to learn to act courteously through exhortations and admonitions to "be courteous." They must be given concrete and definite examples and specific directions as to what to do under different circumstances. They must have the desire to be courteous aroused, then careful training and guidance which will help that desire become a fixed habit.

It would be well for the teachers, and even the whole Sunday school, to have informal talks on ways to be courteous, and plan together how to improve the school along this line. Each school will have its own particular opportunities for courtesy.

Have you ever attended a Sunday school where you sat throughout the service without anyone offering to shake hands with you? No one introduced himself nor anyone else to you? You were not invited back. Unless you went to Sunday school from principle, you likely were tempted to never go back. How many strangers going away from home, or moving to a new town drop out of the Sunday school and church for this very reason! Every Sunday school should have someone at the door to greet every scholar, and especially strangers, with a hearty handshake and a word of welcome. It will do much toward making the school attractive and homelike. The Sunday school is hostess to her visitors and should make them feel they are "guests" rather than sight-seers. Then a guide should be on hand to take the new scholar to an enrollment secretary who will assign him to the proper class. The guide should find the class for him and introduce him to the teacher, who in turn introduces him to as many of the class as possible. It would be a fine plan for each class to have a committee who make it their business on Sunday morning to shake hands with the strangers in the class, tell them of the church services, invite them to the mid-week services, and show themselves friendly in every possible way. During the closing exercises it is a good plan to give public recognition to all visitors and new scholars, especially if the school is small. In some larger schools the names of all visitors in the school that Sunday are read from the platform.

But courtesy is not to be shown to strangers and new scholars alone. Regular students in the school should be greeted by the teacher and other members of the school. The teacher should be at his or her post of duty *early* on Sunday morning for this very reason.

The teacher who is courteous to the children is well on the road to having courtesy returned, for courtesy begets courtesy. The teacher can encourage the children along this line by noticing courteous acts shown her and the other children, making mention of it when possible. The children can be helped to remember when they seem to forget. "I'm sorry, but it would not be polite for me to talk while you are," is usually a good way to remind the child that he should not speak while the teacher is talking. "Or, 'I'm sorry you didn't notice I was talking.'" If such gentle measures are not heeded, then firmer ones should be used. By no means

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This course explains in a very simple manner the ancestry and lineage of our English Bible, and will prove to be of special help to Sunday School teachers and other Christians who may not have the time for an exhaustive study of this subject. This book contains a number of illustrations showing pages taken from Bibles of the early centuries. A very interesting course of study. **Price 50 cents.**

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allow children to show disrespect to the teachers or officers of the school.

Children need to be trained to be courteous to each other. How many will crawl over half a dozen others that they may sit next to some particular friend. What of the adults who sit down on the end of the pew, making it necessary for ten or fifteen others to pass them to get into the seat? These are small things, but selfishness (the source of most discourtesy) in small things grows until it affects every phase of life. The child who will insist on the best seat or sitting next to his friend grows up to become the kind of deacon or officer who champions the opinions, desires, and cause of his friends in the Sunday school and church, and refuses to cooperate when they do not have the place of leadership.

Are the children in your Sunday school willing to give up their Sunday school papers to the visitors, if there are not enough for all? Do they offer to do so without being asked? How do they act in passing to and from classes? Are they considerate of the new boy or girl in their class? Look about and you will find numbers of opportunities for training in courtesy.

Superintendents and secretaries are often the greatest offenders in regard to the teachers many times. A teacher's lesson time should be his or her own. Yet many superintendents will drop by to remind the teacher of a special meeting, or perhaps some trifle that could just as well be left until after the lesson period. Secretaries often disturb the class in calling for the record when it could be placed some definite place for them to get it without interrupting the class.

Many members of Sunday schools show a lack of courtesy toward the superintendents and other officers. If the school is to be successful there must be cooperation of each member. Does the superintendent ask all to participate in the singing? Failure to do so is discourtesy. Does the secretary ask that certain information be given out in order that their records may be more complete? If this is not given, the teacher of the class, or the secretary is guilty of a discourteous act.

All too often members of the school are discourteous to their own organization. They speak slightly of the general program, of the officers, teacher, music, or this or that. We all appreciate how contemptible a man is who is not loyal to his country. Is there any difference between patriotism toward one's country and one's church school? No two people agree on everything; neither will all agree on what ought to be done in the Sunday school; but the courteous and Christian thing to do is to abide by the majority without criticism and non-cooperation.

The building in which the Sunday school meets is the house of God. There is a certain courtesy due the building because of what it stands for. Each one should do his part toward keeping it tidy and neat. True courtesy will be shown in care of furniture, hymn books, Bibles, etc. The chairs will not be knocked about, nor will the members allow their children to run up and down the aisles, in and out the door, etc. Oftentimes the adult members of the Sunday school bring about irreverence and discourtesy to

God's house by their laughing and conversation.

Our Sunday schools are founded on the Word of God, yet many times the Bible is not given proper reverence. It is to be regretted that the formal Bible reading is neglected in many places, and that the Bibles are all too seldom brought to the house of God. If your school brings only Sunday school quarterlies with them on Sunday morning, start a campaign for bringing God's Word back into His house. It is well to have a special time on Sunday for a devotional reading from His Word in addition to the customary Sunday school lesson read

alternately. Certainly utmost reverence should be demanded as God speaks out of His Word to the congregation. Likewise, such discourtesy as talking or disturbing while the congregation or any member of it is in prayer should not be tolerated. Prayer is talking to God, and by no means should any be allowed to interrupt this holy conversation.

It will take time and patience to bring your school to the place you wish it along the line of courtesy, perhaps, but prayer, patience and diligent care in training will bring about obedience to God's command to "be courteous."

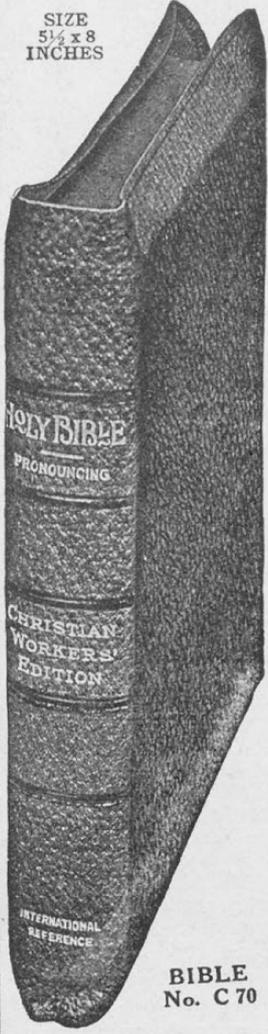
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## A Daily Vacation Bible School for You

A Bible School is a school where the Bible is taught. Our Sunday Schools are Bible Schools, in the strict sense of the term. Central Bible Institute is a Bible School in the fullest sense of the word. But any school where the Bible is the main text book is a Bible School.

A vacation Bible School is one that is held in vacation time, that is, between June 1st and September 1st, which are the usual American dates for vacation from the public schools. And a Daily Vacation Bible School, of course, is a school for teaching the Bible that is held day by day in vacation time. This does not mean, of course, that every day of the vacation time is occupied in this way, but that every day for a certain period of time, say one to six weeks, such a school is held.

Vacation time is relaxation time, it is true, but relaxation from public school work is not ceasing all activity. How can a healthy child be still? If occupation for that child is not found, he will find it for himself. If a profitable way to spend his time is not provided for him, then he will spend his time in useless and possibly hurtful ways. Harmful books, if he is studious, or harmful companions if he is inclined to play or run with the gang, bring damage, sometimes deep, permanent damage to your child. Is it not the responsibility of parents, especially Christian parents, to provide happy, helpful occupation for their children in the summer time?

With the co-operation of the pastor of your church and its Sunday School workers, you could work out for your children for their vacation occupation a short or longer course of Bible study and drill, singing and memorizing gospel songs, making maps and Bible and missionary objects, listening to Bible stories and other character and habit stories, and playing Bible and other games under Christian supervision. How happy and benefited your children would be if they were thus engaged! Such a school, and work, and play compose a Daily Vacation Bible School and what a splendid, profitable way in which your children may be occupied this summer.

How can we escape responsibility before God if we go our way and neglect the spiritual need of our own children? And, if in ministering to our own by providing such a school for them, we could invite the neighborhood children in and thus give them too the Words of life and salvation and get them in the habit of coming to our church and so lead them to join our Sunday School and to get saved, what a beautiful and effective Gospel work it would be!

What a glorious thing if our Assemblies throughout the land realized their responsibility and opportunity along this line. That proposed summer evangelistic campaign is good. By all means go ahead and have it. And a Daily Vacation Bible School is also good. Why not plan for that as well?

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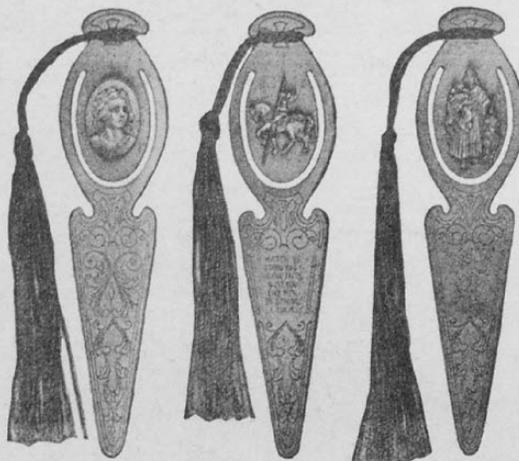
if you so desire. If you are interested in this beautiful and effective way of training your own children and of reaching the unsaved children around you, write to the Gospel Publishing House, Springfield, Mo., for further information.

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## Meekness, a Prerequisite for Guidance

(Continued from Page One)

the word had in this case made the matter quite clear to the conscience. The hindrance was a certain denominational tradition. The point at the moment is not whether baptism by immersion is, or is not, Scriptural, but that the conscience may resist guidance, and yet still ask for it, because the will is unyielded owing to a tradition. We shall all of us find ourselves in something of the same position over various demands made by the simple word of God, unless we are blessedly free from things that hinder obedience.

Nationalism is another tradition that prejudices many against true guidance by the Spirit these days. We clothe our particular national tastes and characteristics with all the sanctity of Scriptural principles, and so make warped decisions.

### Yielded Affections.

Personal affections have to be closely watched and steadily surrendered, otherwise they completely hinder divine guidance.

The normal affections of life, those of relations and friends, are perfectly legitimate. But are they holding more than a legitimate sway over the life? This was at the root of that much misunderstood statement of Christ's that "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." Unyielded affections block guidance.

Marriage ought to always have its roots in deep personal love; but the first risings of a mutual affection should be rigidly surrendered to the Giver of every perfect gift. Guidance in marriage is one of the most important things in life, for a mistake here often spells ruin for a whole life and ministry. But prayer for guidance is vain if the affections are not sincerely yielded, and the will of God put first.

The love of parents for children, or children for parents may easily hinder clear guidance to a missionary calling. So may the natural affection of older brethren for some promising young evangelist. It was probably not without a wrench that Timothy's mother and grandmother (2 Tim. 1:5), and the elders of the assembly at Lystra (1 Tim. 4:14), agreed to his going off with Paul. We are apt to feel that we cannot spare those we love.

Personal affection manifested in loyalty to a leader is a splendid thing. But it must be kept thoroughly yielded to the Spirit of truth if it is not going to sooner or later prevent us from being genuinely guided by the Spirit. We knew a young man who maintained outward loyalty to a leader for two years after his

cherished idol had unhappily begun to promulgate a serious error, simply because he loved his personality so much.

Personal affections and loyalties in the council chamber can hinder whole presbyteries from receiving the very guidance of the Spirit for which they have prayed, unless those attachments are absolutely yielded up to God.

### Yielded Purposes.

It is a notorious weakness that we often make our plans and then ask God to bless them! Plans and purposes, however apparently excellent, need to be utterly yielded to God if we hope to receive guidance. Are we willing for them to be smashed? We are when faith assures us that God has "some better thing."

The danger of personal bias enters into any guidance offered through presumed supernatural channels, such as prophecies, interpretation of "tongues," visions, dreams, etc. We believe that this is largely the reason for the commandment to "judge" all prophesying. 1 Cor. 14:29; 1 Thess. 5:19-21.

The possibility of a twist being given to the presumed "revelation" is plain for all to see where the one concerned holds desperately dogmatic views on some point of doctrine; has violent prejudices for or against a certain individual; or holds strong ambitions and desires for a certain office or line of action. A personal "prophecy" under such circumstances may be valueless for guidance. It is noteworthy that in the New Testament the guidance given by the Spirit nearly always clashed with personal prejudices and preferences (see Acts 8:26—leaving a revival; 9:13—meeting a persecutor; 10:14—contrary to all personal prejudices; 13:2—losing valuable ministries).

The Holy Spirit *does* guide by supernatural revelation today, but it comes to the entirely surrendered will that has known a deep cleansing of the human spirit by the blood of Calvary. The church at Antioch only heard the guiding voice of the Spirit to separate Barnabas and Saul when in the midst of a time of deep heart searching:—"As they ministered to the Lord and fasted."

### Meekness or Stubbornness—Which?

The prerequisite for guidance seems to be wholly summed up in the promise that *the meek* shall be guided in judgment. This invaluable quality of meekness is greatly misunderstood. Above all things it is a condition of a man's spirit (See Gal. 6:1; 1 Peter 3:4). It is properly combined with great strength of deed and word, as in the case of the supremely meek man Moses; or still more strikingly in our Lord Himself.

Absolute submissiveness to the will of God is one sure and essential mark of true meekness. For this reason it is the

supreme prerequisite for the guided life. It was the meekness of Moses that enabled him to be one of the greatest guides of all history. The man himself possessed such an eminently guidable spirit, and so could guide a nation. The oft repeated guiding phrase, "And the Lord spake unto Moses," has for its background the meekness of the man's spirit. It is still the meek who receive guidance today.

The opposite to meekness in this respect is the stubbornness of the mule. This is simply the result of allowing our own will and wishes to remain unbroken and unyielded before God. We like to call it "firmness of character," "tenacity of purpose," "strong leadership," and other such fine-sounding phrases. The result when two such "strong leaders" meet, and clash, is often amusing were it not so disastrous for that unity which brings Pentecostal blessing. Really great and strong characters always break and yield before the Lord, and then find that they flow together through the tremendous melting power of the Spirit's fire of divine love.

Stubbornness receives no guidance except that of the "bit and bridle." Divine sovereignty may sometimes compel it into unwilling paths by sheer force of outside circumstances. Balaam is a good illustration of this, but a poor example to follow. Determined self-will is ultimately left entirely unguided, even though it uses many fine words, and finally plunges into eternal disaster.

*This is the first of a series of articles that Brother Gee expects to write on the subject of Guidance.*

## Special Healing Number

We have reprinted the first eight pages of the *Pentecostal Evangel* of February 23 as a special healing number. It is full of articles and testimonies that will help the sick. Every assembly should have a stock of these special papers. Secure a bundle of this special number and distribute them around your city to the sick and suffering. The price of this special number is 100 copies, \$1.00; 25 copies, 25c. Please add 4 cents for postage on each 25 copies mailed to addresses outside the United States.

Duty is ours, results are God's. We are not capable of seeing the end of any good we may be doing.—Dr. Cuyler.

The man who lives nearest to God is the most happy, the most humble, and the most natural.—F. B. Meyer.

It is usually not so much the greatness of our troubles as the littleness of our spirit which makes us complain.—Jeremy Taylor.

**MIRACLES IN LIBERIA**

Miss Lois Shelton

In the afternoon of Thanksgiving Day one of our Christian women suddenly became very ill, and though we prayed earnestly, she improved very little. In accordance with plans already made, I left on an evangelistic trip Saturday morning. Sunday morning we received news that she had become worse, no hope was held for her recovery, and her husband had already made arrangements for a coffin. Then that afternoon I received the following letter, written by one of my boys who had remained at Feloka:

"Alfred's wife was appointed to death last night and the Christians went to his house and prayed until day light and then in the morning about nine o'clock while they were praying for her, the sick one, who was unable to open her eyes, then she open her eyes and began to praise God. Finally she got up from the floor and began to leap about with joy and to tell how God had wonderfully healed her. Praise God!"

I also had another letter from the deacon, who is acting as pastor:

"By this you will notice that this man Alfred's wife, who was sick, she got worse more than while you were here. She almost die this morning. She was unconscious and her spirit went up to God in the Holy City. She have said she saw numbers of people singing, praising, and glorify God. Then when she came to life again she began to preach to the people round about her, declaring unto them what she saw in heaven. After that, she got up and put on her new dress and called people in the church and preach to them and had explained just a little of what she saw. She claimed that she cannot express everything she have seen. God had completely delivered her from the sick. Myself, I saw her this morning and I have no hope that she will live within five or six hours, but I praise the Lord for the recovering. She had a wonderful meeting in the church. Some people even got saved by her message."

**Sin Cannot Enter There**

When I returned home, I called and inquired more fully what she had seen. She began by preaching holiness, saying that first of all, anyone who wanted to go to that beautiful place she had seen must be free from sin. Knowing that she was quite ignorant of the Scriptures, I asked her how she knew that, to which she replied that nobody told her, only anyone who had seen heaven would just know that sin could not enter there! Those who had sin would be too ashamed in that holy place.

She told me she began by walking a straight and narrow path. Diverging from it was a fine wide road upon which a great crowd of people were walking, but she saw that far down the road it was not so fine and it led into a place of fire. She walked right up to the gate of the city and as no one hindered her, and the gate was open, she went inside. She described the walls and streets and mansions as wonderful beyond description. Many, many people, herself included, were dressed in robes so white it hurt one's eyes to look at them. Pointing at her dress, and then at mine, she assured me that our clothes were not fine at all, and were not even clean. The musical instruments were different from any she had ever seen. There was no sun to beat down upon them, but there was One in the midst of all

the people who was so bright, He lighted all the city. She did not see Him clearly but as she looked at Him her heart was filled with joy.

It was a great disappointment to her when she found herself still in this dirty, ugly, wicked world. There was present at the time a woman who was her enemy and who was accused of having given her poison. She immediately began to plead with the enemy to confess her sins and get right with God, for truly no sin could enter the city she had visited and it was such a wonderful place, it would be a great pity to miss going there. They say the woman went along with the others to the church and did publicly confess her wickedness.

The whole town came to hear from the lips of this poor, ignorant woman the glories of the other world. A few weeks previous to this, there had occurred the death of a chief man of the town, one who had heard the gospel for years and professed to be a Christian but at the same time was living a life of wickedness. The people were startled and made to fear as she told of seeing this same chief man outside the city. Though the gate was wide open, he was unable to enter.

**Vision of the Judgment Seat**

In the same meeting another man arose, solemnly kissed his Bible, and began to relate a vision he had been given the night before, in which he saw the judgment seat. There he saw Moses Sherrill, dressed in a shining white robe, and it was Moses who explained the different scenes to him. As they looked on, they saw people coming before the judgment and heard all the sins of their lifetime recited. Some were taken and cast into the fire. One group of men were burdened with heavy stones around their necks and were laughing continually, seeming unable to stop. They were those who had mocked at God during their lifetime and now this was part of their punishment. Most impressive of all was the fact that he, too, had seen the same chief man that the woman saw. At the judgment he was standing with an expression of hopelessness and sorrow, dressed only in a dirty loincloth. Moses and this man are buried side by side, but oh, what a difference between them. For one there is the robe of Christ's righteousness and a beautiful crown with many stars (the crown was also seen) but for the other, there is only the scant covering of civilization and education, and unspeakable remorse for lost opportunities.

**Which Road Shall I Take?**

Three days ago as we were returning from the Christmas convention we reached a town whose old chief man, highly respected by all, had just died. There was a great weeping for him and we stopped to sympathize. I could not refrain from weeping, too, for there was no assurance in my heart that he was saved. Later I was told that when he first became ill, just the day before, the Christians had gathered to pray, but he had refused prayer. Then when death was near he alarmed those with him by saying, "Oh, I see two roads and I don't know which road I must take. Somebody tell me which road I ought to take." But they could only reply, "We don't see the roads; how should we know which one is right?" He begged for prayer then, and tried to pray himself but in a few moments his spirit had taken its departure. Which road? I do not know but everyone is sure that he walked the road to eternal death.

**Training Native Workers**

Surely God is stirring the people these days by miracles, signs and wonders. Everywhere there are open doors and hungry hearts. It is our day of opportunity. We missionaries could not begin to fill all the calls. Praise God for the native Christians who are gladly going forth with the tidings of great joy. God has given us many precious ones in this town and vicinity. I am doing my utmost to help them become rooted and grounded in the Word, and at the same time to encourage the evangelistic spirit. When I am at home on the station I give them a Bible lesson every morning, and when I am traveling in the villages I expect them to also reach out into the surrounding towns.

Beginning April 15th I will be conducting special Bible classes for deacons, church leaders, native workers, and all who will come with a sincere desire to know more of the Word. Some of these men can read a little bit, and some cannot read at all. It will not be easy to teach them, but I know the Holy Spirit can help them to understand and to grasp the truths. After six or eight weeks with this group, I hope to conduct another series of classes for those more advanced in education and Christian service. I shall need grace and strength from the Lord and an unlimited supply of the Spirit of Christ. Pray for me in this undertaking. The task is great but His command is to go in and possess the land. We cannot possibly do it without the help of trained workers from among this people. "God's commands are His enablings," one has said, and the love of Christ constrains us.

**MANIFESTATION OF SPIRIT**

Miss Hedvig Hansen, one of our missionaries now on furlough from India, tells the following remarkable incident which took place in Denmark where she spent a few months after leaving India.

"A lady, who is a member of the Pentecostal church there, went to a morning service in one of the Lutheran churches. When the minister was closing the service with a formal prayer this sister gave forth a message in an unknown tongue very slowly and distinctly under a mighty anointing of the Holy Spirit. Then she gave forth the interpretation very slowly and clearly in the Danish language. The minister said that the language she spoke was the language and the dialect which Jesus used when here on earth, and that the interpretation was correct. She had spoken about the coming of Christ and especially referred to the bride of Christ.

"The incident caused quite a stir and reporters from the Copenhagen newspapers took the story for publication together with her testimony of a wonderful healing. As most of the ministers of the state churches are greatly opposed to other sects and especially the Pentecostal faith, it was quite remarkable that God should speak to them in this manner."

**A WORD FROM COLOMBIA, S. A.**

Sister Adah M. Wegner writes: "Oh the need in this pioneer work in Colombia. But our eyes are upon the Lord of the harvest for He must have a people from this land. Recently we have come in touch with the first convert in this district of Boyaca, which has more than a million population.

This man was converted by reading a book of Spurgeon's. God showed him his lost condition. Then later he was given a vision of Christ with the blood streaming down. When he would be cast down, thinking of his sins, a wonderful light would overshadow him, and at times he would have to ask the Lord to withdraw the mighty rays of His light. It was two years after this experience before he saw a Bible or missionary, but God had taught him, and called him to preach. He has witnessed to hundreds. In his own district there are numbers of believers. Thus far he has worked with the Presbyterians, but now wants to work with us. I have had the privilege of telling him of the mighty outpouring of the Spirit in these last days. To know of this man's conversion in such a remarkable way gives us courage to labor on here. More and more we see the awful effects of Rome and the opposition on all sides, but we are going on in His name! We now have our headquarters in the center of the town, which is a great victory. The last of this month a small group will be baptized."

### BIBLE SCHOOL NEED IN PERU

(Continued from Page Seven)

region, and there met hundreds who are hungry for the true Bread that came down from heaven, Jesus Christ. In one place in the public park practically the entire village were on their knees in prayer—some with real heart cries for the forgiveness of sins. Are you praying for these? Have you seen their upstretched hands appealing for the Bread of Life? If so, surely you will not lose your reward. Brother Palermo told of one man, a school teacher, who had been trained for the Catholic priesthood, who bitterly opposed him at the beginning in a haughty manner, but upon his return visit to this place this man was truly repentant and was converted. He is now a brother in Christ. The gospel has not lost its power.

Let us give you another instance: "While Palermo was in the home of another brother in Huachinga they were singing hymns and across the fields came running a neighbor woman who had heard the songs. She was deeply interested and questioned Palermo about the gospel, and with real conviction for sin asked him to pray for her. She cried unto the Lord with tears and was saved that hour and is now one of the redeemed. Oh, isn't it glorious? Peru is ready for a revival. In fact, I think the revival is now on! Please pray.

"In Hural, too, there are enough to form a church but we have no one to send to them, except at intervals. Won't you pray for this need? Maybe someone will offer himself to go.

"In the south one of our brethren from Callao has been scattering the seed for about two months with the result that his own mother has been saved and others have shown great interest. This young man is married and has a little baby, but he gave up his work because he realized the Spirit of God was calling him to take the gospel to that region."

You will see from the above a little of the way in which God is working, and also the hunger there is in many hearts for this message of life. We believe that God is go-

ing to visit Peru and take out a multitude of souls for His Name, if Jesus should tarry.

Though the native brethren are helping to the best of their ability their need of fuller instruction in the Word is imperative. Most of them had never seen a Bible until the time of their conversion so that naturally they have little knowledge of the Scriptures, and while they are able to witness effectively of the salvation which God has given to them, they are unable to establish their converts in the way. We believe that God has given us fine material for future workers and that it is His will that we should train them in the Word so that they can go out and build up native self-sustaining churches, themselves taking the lead in evangelizing and pastoring.

In looking about for a building of adequate size for the school we found it impossible to rent anything for a reasonable amount of money. Living expenses also near the capital are extremely high. However, the missionaries are agreed that this is the logical and best location for the school. After a great deal of prayer we have concluded that it is God's will for us to buy enough land to erect the necessary building, with space also for the cultivation of some food stuffs. This will help materially in cutting down expenses both for the school and for the missionaries connected with it. The Lord has seemed to set His seal of approval upon this plan, giving us an initial sum of money to begin a building fund. We ask for your earnest prayers that the will of God shall be done in this undertaking, and that our need shall be supplied according to His riches in glory by Christ Jesus.

All funds for this purpose should be sent to Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated "For Bible School, Peru."

### A Word of Counsel

*Our attention has been called to the fact that there are missionaries who are not endorsed by the Missions Department of the General Council, or from whom Council endorsement has been withdrawn, who are seeking entrance into our different assemblies. We do not wish to imply that there are not many very excellent missionaries who are not affiliated with the General Council, but, inasmuch as our Council missionaries are in need of additional help and some of those who are seeking entrance to our assemblies are not really worthy of help, we would advise those assemblies who are interested in our Assemblies of God missionary program to consult the latest list of endorsed ministers and missionaries or write to our Missionary Department before accepting missionary workers who come to their town, or otherwise ask for a meeting.—Noel Perkin, Missionary Secretary.*

### IMPRESSIONS OF A NEW MISSIONARY

The following letter has been received from Miss Helen Armentrout, who recently arrived in South India to take up missionary work.

Going toward the western coast, I stopped in Springfield, Tulsa, Enid, Los Angeles, and San Francisco. October 15 on the S. S. Taiyo Maru I left good old U. S. A. I did not feel sad except in the thought that so many in so-called Christian America knew nothing of the saving grace of Christ. Thanks to some kind Methodist missionaries I enjoyed seeing beautiful Honolulu. Happily I arrived at Sister Marie Juergensen's station on a service night. The blessing of God is upon the Bible school there and the mission station.

Mrs. Lawrence McKinney met me at Hongkong. I spent over a month in South China. Acquaintance was made with Brother and Sister Johnson, Brother and Sister Harlin Park, and Sister Blanche Appleby. While there I heard Brother Williamson, South China District Superintendent, preach in special meetings. God mightily poured out His Spirit in those services. I must say from my heart that there are some faithful workers in South China, and I believe there are greater things ahead for a dry and thirsty land.

While visiting the work of Brother and Sister Cecil Jackson in Singapore, I witnessed a sweet missionary spirit. Singapore seems to be a place where the East meets the West, for I noticed in the congregation Malaysians, Japanese, Chinese, English, Dutch, Indians, and Eurasians.

December 28 I arrived in Bombay, India. I should like to have visited Brother and Sister Graves in Ceylon but I did not get to go ashore there. I was met at the boat by Mr. Moffat and several of his workers. In Poona we were pleased to meet Mr. and Mrs. Carl Holleman, who had arrived in India about a week previous to my arrival, and as we were all together in Southwestern Bible school, it was a happy reunion.

I have been out among the Indian people with Mr. Moffat several times. Once we had a real chance to witness in a large mass meeting of the untouchables. As we left, the leader said, "The best thing we can do is to throw away our idols and become Christians."

### A WORD OF THANKS

Our Sister Swanson, wife of the late Samuel Swanson, District Superintendent of the Northwest District, desires that we extend to friends her appreciation of the many letters and telegrams of sympathy received by her at the home-going of her husband, our dear Brother Swanson.

LEWISTOWN, PA.—The Lord has been gracious in sending a glorious revival to us at Full Gospel Tabernacle. Many victories were won and much prejudice was swept away. Mary Louise Paige presented the Word, and through her plain, definite preaching, standing uncompromisingly for the Pentecostal message, the Lord gave a blessed harvest. About 55 were saved and 10 received the Baptism in the Spirit. A number were healed by the power of God, some of serious maladies. Our large tabernacle was packed to capacity again and again and toward the last people were turned away. Every department of our work is making real progress.—H. A. Christopher, Pastor, 74 Central Ave.

# In the Whitenened Harvest Field

VAN WERT, IOWA—Feb. 17, after 2 weeks and 4 nights of special evangelistic services, the revival came to a close. Six found the Lord and the church was greatly uplifted.—Ivan Carper, Evangelist.

MONETTE, ARK.—The presence and power of the Lord have been felt in the services recently in a remarkable manner. Great conviction is beginning to rest on the unsaved, and the church is settling down to deeper seasons of prayer.—Wm. S. Pearle, Pastor.

(near) WINNSBORO, TEXAS.—We are in a revival with Pastor O. T. Killion. Eight have received the Baptism. Previous to our coming here we conducted a 5 weeks' meeting at Leonard, where 17 were saved in the old time way and 19 were filled with the Holy Ghost. Alma Woodruff is supplying as pastor at Leonard.—L. R. McLamore Houston, Texas, and G. L. McKinney, Kingfisher, Okla., Evangelists.

VALLEY PARK, MO.—In the 2 weeks' revival recently conducted by E. L. Hance, Pastor in South St. Louis, about 28 received a genuine experience of salvation and 31 were baptized in the Holy Ghost. Through the afternoon Bible lectures on various subjects the saints were greatly benefited. Since the revival 5 have been saved and 5 have received the Spirit Baptism. Our Sunday school has increased to 104 and the revival spirit is still here.—Dorothy Brooks, Pastor.

RIO HONDO, TEXAS—One week ago a 4 weeks' revival came to a close. L. Nash, a young evangelist, was in charge. Some 11 were saved; 3 received the Baptism in the Spirit; and 4 received Christian baptism. Christians were revived, also. The attendance throughout the series was good, and at 2 special services the building was filled to more than its capacity. The revival spirit is still present. Two boys, sons of the writer, got saved at our regular Friday night service of last week. Jack Ransom is pastor.—Peter J. Larsen, Secretary.

## DISTRICT COUNCIL MEETING

GEARY, OKLA.—At the Sectional Council for the Northwest section of Oklahoma, which closed Feb. 26, between 40 and 45 ministers were present. Brother Baker, Presbyter for this section, brought the Monday night message and Brother Tobey, of Duncan, the Tuesday morning message. Tuesday evening was given to special singing and an old-time praise meeting. The Lord blessed in a special way. R. H. Hoyer, State Secretary gave a brief address on the call to the ministry. James Hutsell, District Superintendent, brought the Tuesday night message. On Wednesday night Brother Baker set the church in order, with 41 on the roll. We have about 90 in Sunday school and our members have a splendid missionary spirit. Brethren passing this way are invited to stop over with us.—C. J. Brown, Pastor.

SEATTLE, WASH.—The Lord has been with us in a precious 4 weeks' revival, Grover L. Coleman, Seattle, Wash., in charge. Many came to God for salvation, and a hunger was created in the hearts of the saints for a closer walk with the Lord.—H. N. Wakefield, Pastor.

HAGERSTOWN, MD.—The revival conducted by Joseph Terlizzi, Columbus, O., was profitable in every way. Some were saved and baptized and many testified to having been healed by the power of God. The last night of the campaign the place was crowded to overflowing and many were turned away.—Ralph Jeffry, Pastor, 849 Guilford Ave.

LOS ANGELES, CALIF.—We have had a precious meeting here at 108th Street with the L. I. V. E. Gospel Quartet. Showers of blessing have been falling. Several times the building has been filled. Some 25 have sought salvation at the altars; 3 have been filled with the Holy Spirit; backsliders have been reclaimed; and the saints have been freed in the Spirit. Several who had not spoken in other tongues for 2 years have been refilled.—Thomas Baird, Pastor.

HAMMON, OKLA.—We praise the Lord for the way He has been blessing the work here the past 3 months. Our Sunday school has almost doubled and we have good crowds at our night services. In January C. M. Riggs, of Arkansas, came for a meeting. The church was wonderfully helped and a sweet spirit of fellowship still prevails. On March 2 the church was unanimous in selecting Paul E. Riggs to succeed Pastor P. L. Underwood, who resigned. Council ministers passing this way will find a welcome.—Leonard Ritter, Sunday school Secretary.

VANDERGRIFT, PA.—The Lord has wonderfully blessed our evangelistic efforts at Full Gospel Mission in the past 4 weeks. More than 25 found the Lord and a number of marked healings were noted. One lady who had erysipelas in her face was prayed for and in 3 days she returned with the testimony that she was perfectly whole. We were invited for 2 weeks, but we were asked to remain for another, and then for the fourth. On Friday night of the third week the first Christ's Ambassador's rally that was ever held in Vandergrift convened. This meeting proved a great blessing, not only to the young people of Vandergrift, but to all present. In order to accommodate the large groups of delegates from neighboring assemblies we obtained the use of the First Baptist Church. The revival closed with an all-day meeting on Washington's birthday. Brother Jacobs, a returned missionary from Liberia, brought an inspiring message, narrating his activities on the field, after which a number of young people consecrated their lives to the Lord for His service. The closing night the church was packed and 3 more prayed through.—H. E. Hardt, 1133 Market St., Ashland, Pa.

BOONEVILLE, ARK.—We praise the Lord for the 3 weeks' revival conducted by Brother Wyrick, of Holdenville. There were 12 saved and 4 received the Baptism in the Holy Ghost, according to Acts 2:4. The church was blessed and 7 new members united with the assembly. We invite all Council ministers passing this way to visit us.—Elmer Tygart, Pastor.

GRAPEVINE, ARK.—We recently closed a revival conducted by Brother Lawson, of Brinkley. Several were filled with the Holy Ghost, including a Baptist minister of 18 years' standing. Since the close of the revival the power of the Lord is mightily present in almost every service. Our church is being improved and our numbers are increasing. We have a fine Sunday school and Ambassador's class.—George Astor Ramick, Secretary.

## ANNUAL MISSIONARY CONVENTION

Another Annual Missionary Convention will be held in the Full Gospel Tabernacle, North 26th Street (near State), East St. Louis, Ill., April 5th, 6th, and 7th. The five main meetings will be held on Friday and Saturday evenings and three on Sunday. Brother Noel Perkin, Missionary Secretary of the General Council, will have charge, being assisted by Brother and Sister Chas. Seale from China and Brother and Sister J. J. Mueller from India. Each evening meeting will likely have a prelude of pictures from some foreign field. All who can do so are cordially invited and urged to be present. Please pray for His deep blessing throughout the convention days. For further particulars communicate with Pastor Guy Phillips, 807 North 34th Street, East St. Louis, Illinois.

MINNEAPOLIS, MINN.—We have just concluded a 6 weeks' revival with Evangelists A. H. and Zelma Argue, of Winnipeg. These weeks have been marked by a mighty outpouring of the Holy Spirit that reminded us of the early days of Pentecost. At least 108 thirsty folk were filled with the Holy Spirit, receiving powerful Baptisms. Among this number were some of the students of the North Central Bible Institute who attended the meetings of the church and also had tarrying meetings twice a week in the school. A large number also sought salvation and a goodly number testified to the Lord's having healed their bodies in answer to prayer. The daily attendance was splendid, and many new people were reached with the full gospel message. A goodly number united with the church, and many received Christian baptism. During the campaign the pledges for the building fund for the Tabernacle reached a total of \$4,655 for 1935. Contributions to World Missions during 1934 amounted to \$3200. Every department of the church has been benefited by the campaign, and even the Sunday school children have sought God definitely and received much spiritual strength. The choir and orchestra with their inspiring music were a great blessing.—F. J. Lindquist, Pastor.

# The Sunday School Lesson

## REVIEW: LESSONS FROM THE LIFE AND LETTERS OF PETER

### Lesson 13, March 31. 1 Peter 5:6-11; 2 Peter 3:14-18.

In view of the purpose for which each of Peter's letters was written, the first portion of the lesson text should be read against the fiery background of persecution, and the second against the dark background of false teaching. The first danger came from without the church; the other, from within.

#### I. BEWARE OF THE ENEMY WITH-OUT! (1 Peter 5:6-11)

**Be Humble!** "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Peter tells the believers that the safest place during a cyclone of persecution is the place of humble submission to God. Why the connection between persecution and humility? Because at such times people may be tempted to murmur, rebel, or fight back. Dr. George Adam Smith had just reached the summit of Mount Weisshorn. "Exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, I sprang up and stood erect to see the view. The guide pulled me down. 'On your knees sir; you are not safe except on your knees.'"

**Be Trustful!** "Casting all your care upon him." Numberless people suffer breakdowns not because of overwork or the pressure of circumstances, but because they are carrying burdens which God never intended that they should bear—burdens that they have bound to their souls with the ropes of worry. And when Christians yield to corroding care, others are affected. Things had gone wrong in the home that day. Father gloomily aired his troubles; mother complained that nothing seemed to go right; brother couldn't for the life of him see how ever he was going to pull through with his difficulties; and sister was simply overwhelmed with her burdens. That night when the baby sister knelt to pray, she went through her ordinary prayers and added the following extra one: "And, O dear God, do take care of yourself, for if anything happened to you what would happen to us?"

Notice what Peter says about the transcendent Being who created the countless millions of universes and to whom they are but as a speck of dust, "He careth for you." Many stumble at this truth and, allowing their imaginations to be terrified at the immensity of the universe, ask, "Does God care for that tiny microbe called man?" But Jesus said, "When ye pray say, Our Father." It is related that when a group of Australian athletes visited Windsor Castle in the summer of 1934, King George and Queen Mary, after being photographed with the whole team, posed with each man singly in turn, in order that each might take home his own picture in memory of the visit. Evidently the ruler of the British Empire cares for individuals; and so does the Ruler of the universe! God Almighty, our Father, takes

His place by the side of each one of us, and lets it be known that He is not only the God of mankind in general, but the God of this man in particular. Turning to us He says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee." Isa. 41:10.

**Be Watchful!** "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour." In these words Peter exposes the malignant power that is fanning the flames of persecution. Compare Rev. 2:10. It is possible to "glorify" the devil in our testimonies by describing at length and in detail how he has bothered and defeated us; however, wise warnings, like the above, are needed in order that we may not be "ignorant of his devices." It is true that modern men have smiled at our fears and have soothingly informed us that there is no such creature as the devil! But until they inform us who is carrying on his business during his absence we shall be on our guard against the old-fashioned Bible devil.

"Whom resist stedfast in the faith." Strong as he is, the devil is not all-powerful; his power is limited to such an extent that we can resist him and put him to flight. The Bible teaches that evil can be resisted; as long as we say, Yes, to God and No, to sin, we are safe.

"Knowing that the same afflictions are accomplished in your brethren who are in the world." What aggravates a trial and temptation is the supposition that what we are undergoing is unique; but a little inquiry will convince us that in the matter of suffering and temptation "there is nothing new under the sun." And that is a comforting discovery, for if others have suffered and overcome, so may we.

**Be Encouraged!** "But the God of all grace (the source of all life-giving and helping power) who hath called us to his eternal glory (to share the bliss of heaven) by Christ Jesus, after ye have suffered a while (long enough for the purpose), make you perfect (leaving no defect), stablish (make steady), strengthen (for what remains of trial and duty), settle you." God gives soul strength in the midst of life strain. He can sustain us in all circumstances. A great preacher was asked if he had grace enough to be a martyr. He replied, "No! What do I want with a martyr's grace now? If I am ever called to be a martyr, then a martyr's grace will be given to me. What I need now is grace for my present circumstances."

#### II. BEWARE OF THE ENEMY WITHIN! (2 Peter 3:14-18)

**Holiness.** "Wherefore, beloved, seeing that ye look for such things (the end of the old world order and the beginning of the new at Christ's coming) be diligent that ye may be found of him in peace, without spot and blameless." When world conditions are topsy-turvy and things are going "to pieces," people will take one of two attitudes: they

may make the coming catastrophe an excuse for casting off all restraint and faith, like the Jews, who, when Jerusalem was surrounded by the invader, said, "Let us eat, drink, and be merry." Isa. 22:8-14. On the other hand, people may hold fast to God and righteousness, and so save themselves from the coming wreck. The second is the Christian attitude. "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11.

**Understanding.** Scoffers were saying, "Where is the promise of his coming?" Peter answers: "And account that the longsuffering of our Lord is salvation (that is, the delay of Christ's coming gives sinners more time to repent)." Many believers were misinterpreting and misapplying the scriptures relative to the second coming; therefore referring to Paul's teaching on that subject Peter says, "in which are some things hard to be understood, which they that are unlearned and unstable wrest (twist) as they do other scriptures, to their own destruction." One reason for believing in the divine inspiration of the Scriptures is the way they have survived so much misinterpretation and abuse. It does seem that we need a "Society for the Protection of the Bible Against Its Friends." How often it has happened that some uninformed enthusiast has been impressed with a few verses, and, without understanding their setting or meaning, has wrenched them from their context, has colored them with his over-heated imagination, has declared that he has received a new "revelation," and soon has gathered a number of unsuspecting followers to form the only church that unquestionably teaches the true doctrine! The remedy? Take steps to remove the "un" from the words "unlearned" and "unstable."

The apostle suggests that there are difficult passages in the Bible. But they need not disturb us. An old man once said, "For a long period I puzzled myself about the difficulties of the Scripture, until at last I came to the resolution that the reading of the Bible was like eating fish. When I find a difficulty I call it a bone. Why should I choke over a bone when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

**Growth.** "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace (spiritual character) and in the knowledge of our Lord and Saviour Jesus Christ." A minister related a story of what happened when he was a spectator at the funeral of Queen Victoria. A burly Irish sergeant came up to him and said: "Look here, young man, if you are going to stand here you must move on." If we are to stand in grace we must keep moving on in grace. Contradictory as it may sound, the truly satisfied Christian is the one who is dissatisfied. In other words, he is so delighted with the sample that he will not be content until he has more. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."—Myer Pearlman.

Scatter tracts everywhere. A full half pound of assorted tracts, 25 cents postpaid

### By the Spirit

*No judge executes his own sentence upon a criminal, but he turns the criminal over to the sheriff. We are to mortify "by the Spirit" the deeds of the body, the passions and lusts that the mere human will cannot struggle with successfully. The Holy Spirit is our Sheriff. It is one of His offices as that wonderful Paraclete—the One-sent-along-side-to-help. This glorious Executioner takes the sin off somewhere and gets rid of it. It does not concern us to know whether his method of capital punishment is hanging, electrocution, burning, throwing to wild beasts, or garroting—all we have to do is to rejoice in the fact that He (and not we ourselves) is the Executioner. Have we judged the manacled sin, and surrendered it to Him to slay the criminal?*

### The Prepaid Telegram

A government clerk received an unexpected raise in his salary. At the close of his day's work he rushed to the telegraph office and sent this question to the girl of his choice: "Will you marry me?" He prepaid the return fee, which permitted ten words. His suspense was brief. Back came these words: "Yes, gladly, willingly, joyfully, delightedly, gratefully, lovingly, yes, yes, yes."

*What would happen to your life and community if you should respond to the heavenly vision in the ten words of this telegram? Wouldn't success so far as you are concerned be printed in capital letters?*

McALESTER, OKLA.—W. E. Wilson, pastor at Talihania, was with us for 3 weeks in a meeting in which about 18 were saved, 3 received the Baptism in the Holy Ghost, 5 united with the assembly, and the church was greatly helped spiritually. One week after the close of this revival a man came to the altar before the sermon was half finished and got saved. His wife was saved also. Four weeks later the Lord baptized these two with the Holy Ghost. In the next revival conducted by Evangelist and Mrs. Morris Lefkowitz, 13 were saved. The next night after he closed the revival 12 unsaved people came to the altar without waiting for any sermon and 6 of them were saved. We continued this meeting for one week, 2 members of the church bringing the message nightly. Thus there were 7 others saved, 4 received the Baptism, and 9 new members were added to the assembly. Since coming to this place as pastor 75 have been saved 13 have received the Baptism in the Spirit, 18 have received Christian baptism and 37 have been added to the assembly.—J. I. Miller, Pastor, 416 Chickasaw St.

### FIRST PINK WRAPPER NOTICE

*If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.*

### TRACT ON "ETERNAL SECURITY"

Mr. Walter Jensen asks us to state that he has added a supplement to his tract, "What About the Eternal Security Doctrine?" which he is now sending out free with this tract. Do not send to us for these tracts but to Mr. Jensen, 1427 N. Dearborn St., Chicago, Ill. Prices of this tract are 2 for 5c; 5 for 10c; 100 for \$1.25.

## Forthcoming Meetings

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

### FELLOWSHIP MEETING

PELHAM, GA.—March 31—C. M. Henderson, Pastor, Route 2.

LESLIE, ARK.—April 7; J. P. Mason, Evangelist.—J. K. Lack, Pastor.

MARION, IND.—Trinity Full Gospel Tabernacle; March 12—; Harold Carlblom, Evangelist.—L. Johnson, Pastor.

PORTAGE, WISC.—Gospel Tabernacle, March 24—; Paul R. Middleton, Evangelist.—Lawrence N. Olson, Pastor.

COLUMBUS, GA.—22nd Street and Twelfth Avenue; March 24-April 7; Ralph Byrd, Evangelist.—S. W. Noles, Pastor, 3200 Hamilton Ave.

AMARILLO, TEXAS—900 N. Pierce St.; April 2-14; George Hayes, Evangelist, E. R. Foster, Pastor.

TWLSA, OKLA.—Full Gospel Tabernacle, Fifth and Peoria; March 31—April 28; Evangelist and Mrs. Watson Argue.—H. T. Owens, Pastor.

BELVOIR, VA.—Full Gospel Tabernacle; April 14-28; Pete and Verna Saleskey, Evangelists.—Wilbur W. Hoak, Pastor.

BARABOO, WISC.—Gospel Tabernacle; March 17-31; Evangelist and Mrs. R. S. Peterson.—E. C. Steinberg, Pastor.

JACKSONVILLE, FLA.—First Assembly of God, Phoenix and E. 14th Sts.; March 27—; Evangelist and Mrs. James E. Hamill.—C. L. Duck, Pastor.

FARIBAULT, MINN.—Now in progress—; A. Knudson, Evangelist. Pastor and Mrs. H. E. Rolfe.—By Evangelist.

### BROADCAST

AMARILLO, TEXAS—Assembly of God Fellowship Hour, Station WDAG, 1410 kilos, Mon. 10:30-11:00 p. m., C. S. T.—E. R. Foster, Director.

SOUTH GRAND RAPIDS, MICH.—Full Gospel Tabernacle, 60 Gregg St., S. W.; March 10—; Meyers Sisters, Evangelists.—A. P. Rudenko, Pastor, 134 Gregg St., S. W.

UNION CITY, NAUGATUCK, CONN.—Full Gospel Tabernacle; April 14—; Albert R. Gilbert, Evangelist; Young People's rally April 19.—E. E. Voland, Pastor, Terryville, Conn.

### SECTIONAL FELLOWSHIP MEETING

DURAN, N. MEX.—March 28-29; A. C. Bates, District Superintendent, in charge.—Irvin E. Smith, District Presbyterian.

### FELLOWSHIP MEETING

GREENFIELD, MASS.—362 Deerfield St., March 20; Speakers, H. T. Carpenter, District Superintendent, and R. G. Gordon; supper served; services 2:30 and 7:30.—F. J. Stalter, Pastor, 29 Elm St.

CHELSEA, MASS.—First Pentecostal Church, April 7, for 3 weeks or longer. Harvey McAlister, Evangelist.—Alexander Lindsay, Pastor, 25 Natalie Ave., Melrose, Mass.

TRI-STATE FELLOWSHIP MEETING AND C. A. RALLY

GALENA, KANSAS—April 1; First service, 10:30 a. m. The C. A.'s will have charge of evening service.—V. Lenzy Hertweck, Secretary, 115 Joplin St.

### NEBRASKA DISTRICT COUNCIL

GRAND ISLAND, NEBR.—April 9-12; first 2 days devoted to District business; Thursday, foreign missionary program; Noel Perkin, Missionary Secretary will speak; Friday, Sunday school work and problems; Elder E. S. Williams, main speaker. Rooms furnished for ministers and delegates.—A. M. Alber, 634 South Denver, Hastings, Nebr.

Y. P. FELLOWSHIP MEETING  
CHICAGO, ILL.—Stone Church, Stewart Ave. at 70th Street; March 30, 7:30 p. m.; Homer Peterson, Speaker.—Carl J. Frizen, Chairman, 5003 Berwyn Ave.

FELLOWSHIP MEETING  
SHARON CHAPEL.—1½ miles north of Beaverton, Ala., March 31, all day. Dinner served free. A. J. Martin, Pastor.—Russell M. Palmer.

CALDWELL, KANSAS—March 17-April 21; Hil-dreth Ethridge, Evangelist.—Oscar Davidson, Pastor.

KANSAS CITY, MO.—Gospel Center, 29th and Prospect; March 31, for 3 weeks; Otto J. Klink, Evangelist.—C. M. O'Guin, Pastor, 2406 E. 29th St.

PHILADELPHIA, PA.—Highway Mission Tabernacle, 19th and Green Streets; March 31-April 14; Evangelist and Mrs. J. D. Saunders.—Flem Van Meter, Pastor.

### CHANGE OF DATE

THORNWOOD, N. Y.—March 19-31; Wm. H. Nagel, Evangelist.—Eugene W. Benjamin, Pastor, Linda Avenue.

COLUMBIA, PA.—First Pentecostal Church, Third and Union Streets; March 24-April 21; H. E. Hardt, Evangelist.—Thomas R. Brubaker, Pastor, 1020 Walnut St.

GOOSE CREEK, TEXAS—Trinity Tabernacle; March 17, for 3 weeks or longer; W. T. McMullan, Evangelist, assisted by Mrs. McMullan and daughters.—J. O. Savell, Pastor.

### SECTIONAL FELLOWSHIP MEETING

SOUTH GRAND RAPIDS, MICH.—Full Gospel Tabernacle, 60 Gregg St., S. W., one block west of Highway 131; April 1; 3 services; A. P. Rudenko, Pastor.—Adolph Petersen, Chairman, 809 Clinton St., South Bend, Ind.

(Change of convention date)

TORONTO, ONT.—Evangel Temple, Bond and Dundas Streets; March 24—; A. H. and Zelma Argue, Evangelists; Eastern and Western workers' convention in the Temple, April 16-18.—Paul H. Ralstin, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple and Bible Institute, 1451 Ellis St.; March 24, for 5 weeks or longer; room and board low priced near Temple; Loren B. Staats, Evangelist.—Robert J. Craig, Pastor.

NEW YORK CITY—Glad Tidings Tabernacle, 325 W. 33rd St.; March 17-28; 3 services Sun., none Mon. or Sat.; Smith Wigglesworth and Mr. and Mrs. James Salter, Evangelists. The sick prayed for at every service.—Robert A. Brown, Pastor, 49 Claremont Ave.

### EASTERN DISTRICT COUNCIL

RICHMOND HILL, L. I., N. Y.—Calvary Gospel Tabernacle, 8641 122nd St., just north of Jamaica Avenue. Credentials committee meets morning of 23rd.—Vernon G. Gortner, P. O. Box 109, Jamaica, L. I., N. Y.

### CHURCH DEDICATION

COATESVILLE, PA.—Calvary Gospel Temple, Harmony St., between Third and Fourth Avenues. March 31, opening at 2:30 p. m. District Superintendent J. R. Flower and Mrs. Flower will be present both afternoon and evening. A week of special meetings will follow.—Andrew Rahner, Pastor.

### ILLINOIS DISTRICT COUNCIL AND ANNUAL CAMP MEETING

LINCOLN, ILL.—Chautauqua Grounds, Brainerd Park; July 2-11; tabernacle seats 4000; 90 cottages available for campers; Charles S. Price, Main Speaker.—Arthur Bell, District Superintendent, Box 133 Belleville, Ill., W. E. Wood, Secretary, Box 50, Peoria, Ill.

SOUTHERN MISSOURI DISTRICT COUNCIL  
CAPE GIRARDEAU, MO.—April 23-26. Ernest S. Williams, General Superintendent, Chief Speaker. Rooms free to delegates and ministers. Address P. T. Huffman, Pastor, S. Sprigg St., or S. L. Johnson, District Superintendent, Dexter, Mo.—Kenneth H. Lawson, Secretary, 1315 W. Atlantic St., Springfield, Missouri.

### CHURCH REMOVAL NOTICE

WASHINGTON, D. C.—The Old-Fashioned Gospel Tabernacle, 505 L St., N. E., will move about April 1 to Fourth Street and Virginia Avenue, S. E., into church seating 1000. Name will be changed to Washington Pentecostal Church. Pastor McCambridge resigned Jan. 1. Herbert A. Nunley is now pastor. Welcome to Council ministers.—A. F. Sengstack, 1229 Pennsylvania Ave., S. E.

### PRAYER CONFERENCE

SCRANTON, PA.—Pentecostal Church, 825 Green Ridge St.; April 3-5; District Superintendent J. Roswell Flower in charge; 3 services daily. Neighboring assemblies asked to co-operate and all others welcome. Meals on freewill offering plan. Those desiring accommodations please write to the pastor as early as possible. Special revival services following, April 7-21; Alice Reynolds Flower, Evangelist.—Frederick D. Drake, Pastor.

SUNDAY SCHOOL RALLY

FT. TOWSON, OKLA.—Full Gospel Church; March 31; basket lunch at noon; Tommy Jacobs, Pastor.—Mrs. J. P. Moore, Secretary.

CENTRAL DISTRICT COUNCIL

DAYTON, O.—104 Buckeye St., April 30-May 3. Applicants for credentials must meet committee personally. Applications for credentials must be mailed by April 15, to A. B. Cox, 347 Verona Drive, Residence Park, Dayton. Rooms free to delegates and ministers, as far as possible. Ernest Williams, General Superintendent, is expected to speak.—James D. Menzie, Secretary.

MARANATHA SUMMER BIBLE SCHOOL

GREEN LANE, PA.—Maranatha Park camp grounds, May 14-July 14. First and second year courses of study under qualified teachers: Doctrine, Dispensations, Old Testament History, Personal Evangelism, Synoptic Gospels, John's Gospel, Church History, Prophecy, the Gospel in the Tabernacle, Pauline Epistles. Special lectures also by visiting Bible teachers. Tuition and board for term, \$45.00. Guest students and vacationists welcomed at \$1.00 per day. For information send stamped envelope to Mrs. J. R. Flower, Principal, 301 Spruce St., Lititz, Pennsylvania.

TEXAS SECTIONAL CONVENTIONS

Dal-Worth Section, Boulevard church in Ft. Worth, March 14-15. Austin Section, South Austin church, March 20-21. Valley Section, Brownsville Gospel Tabernacle, March 23-24. San Antonio Section, Glad Tidings church in San Antonio, March 27-28. Yoakum Section, Port Lavaca church, March 30-31. Houston Section, West End Tabernacle in Houston, April 3-4. Beaumont Section, Port Arthur church, April 9-10. Lufkin Section, Lufkin church, April 11-12. All conventions open at 10:00 A. M. For renewal of license, licensed ministers will be required to meet the committee in the section in which they reside. Come prepared to stay through both days.—E. L. Newby, District Superintendent, 2621 W. 26th St., Ft. Worth, Texas.

OPEN FOR CALLS

Evangelistic

Ivan Carper, Leon, Iowa.

Evangelist and Mrs. Roy G. Cockerell, Weatherford, Texas. "We have recently joined General Council; are Bible school graduates; have had several years' experience in evangelistic work. Special singing, guitar and piano music. One child. Reference, E. B. Crump, Electra, Texas, C. L. Stewart, or J. A. Sport, Fort Worth, Texas."

Evangelistic or Pastoral

O. D. Springer, 413 Scott St., Huntsville, Ala. "Have had 25 years' experience in ministry. References, I. A. Smith, District Superintendent, 1405 Aste St., Memphis, Tenn., and J. C. Thames, District Superintendent, Route 4, Elba, Ala. Prefer calls in Alabama."

MISCELLANEOUS NOTICES

NOTICE—We desire to correspond with anyone in Georgia who desires to have a full gospel assembly established. We have efficient workers equipped with gospel tents to answer calls.—S. W. Noles, District Superintendent, 3200 Hamilton Ave., Columbus, Ga.

WANTED—A small car in good shape, for the work of God in the drought stricken area of Kansas. Can make small cash payment, the rest in small monthly payments. Car urgently needed at once.—A. H. Gilpin, Pastor, Tribune, Kansas.

NEW ADDRESS—Virden, Ill.—G. W. Hill.

WORLD MISSIONS CONTRIBUTIONS

March 1-6 Inclusive

|                                               |         |
|-----------------------------------------------|---------|
| ALABAMA. Arton Bethel Assembly                | \$ 1.25 |
| Birmingham Assembly of God S S                | 16.05   |
| Crichton Assembly                             | 5.50    |
| Elba Wooten Chapel Assembly                   | 1.30    |
| Warrior Assembly of God & S S                 | 4.35    |
| ARIZONA. Phoenix Bethel Assembly              | 3.21    |
| ARKANSAS. Personal Offerings                  | 43.00   |
| Appleton Thompson School                      | .75     |
| Blytheville Assembly of God                   | 2.60    |
| Doddridge Oak Grove Jr S S Class              | 1.14    |
| Eureka Springs Christ's Ambassadors Class     | .50     |
| Eureka Springs Elk Street Assembly            | 4.50    |
| N Little Rock Assembly of God                 | 7.09    |
| Paris Assembly of God S S                     | 3.69    |
| CALIFORNIA. Personal Offerings                | 169.75  |
| Arvin Pent'l Assembly of God                  | 2.10    |
| Bakersfield Full Gospel Tab C A's             | 9.25    |
| Fresno Full Gospel Tabernacle                 | 5.00    |
| Hayward Bethel Full Gospel Church             | 22.66   |
| Indio First Full Gospel Pent'l Church         | 100.00  |
| Inglewood Full Gospel Assembly                | 35.00   |
| Los Angeles Berean Assembly                   | 12.00   |
| Los Angeles Bethesda Church                   | 4.00    |
| Los Angeles Bethel Temple                     | 1.00    |
| Los Angeles Full Gospel Church                | 20.00   |
| Los Angeles Trinity Assembly of God           | 5.54    |
| Patterson Bethel Church                       | 1.20    |
| Pomona First Full Gospel Church               | 23.78   |
| Reseda Full Gospel Bible Class                | 4.00    |
| Sacramento Full Gospel Church                 | 20.00   |
| San Francisco Glad Tidings Temple & Bible Ins | 401.48  |
| Sedco Assembly                                | 5.35    |
| Taft Two Young Ladies' S S Classes            | 3.00    |

|                                           |       |
|-------------------------------------------|-------|
| COLORADO. Personal Offerings              | 7.00  |
| Del Norte Full Gospel Church              | 7.50  |
| Greeley Assembly of God S S               | 3.76  |
| Keenesburg Assembly of God                | 10.68 |
| Longmont Full Gospel Church               | 14.78 |
| Loveland Assembly of God and C A's        | 6.21  |
| Pueblo Junior Church                      | 3.00  |
| CONNECTICUT. Bridgeport United Pent'l Ch  | 19.00 |
| Milford Assembly of God                   | 4.30  |
| DIST. COLUMBIA. Wash Full Gos Assembly    | 45.00 |
| Washington Bethel Pent'l Tabernacle       | 55.00 |
| FLORIDA. Personal Offerings               | 18.00 |
| Dade City Christ Ambassadors              | 5.00  |
| New Smyrna Full Gospel Tab & S S          | 4.25  |
| St Petersburg Pent'l Tabernacle           | 10.00 |
| IDAHO. Personal Offerings                 | 5.00  |
| ILLINOIS. Personal Offerings              | 42.15 |
| Alton Edwards Street Pent'l Church & S S  | 37.65 |
| Chicago Assembly of God German Branch     | 32.00 |
| Chicago Christ Covenant Church            | 20.00 |
| Clinton Assembly of God S S               | 2.00  |
| Coffeen Assembly of God                   | 2.43  |
| (near) Coffeen Mount Pleasant S S         | 1.50  |
| Galesburg Calvary Pent'l Church & S S     | 34.65 |
| Granite City Tri-City Park Tabernacle     | 3.60  |
| Macomb Assembly of God                    | 21.00 |
| Pawnee Assembly of God S S                | 5.86  |
| Quincy Assembly of God Bethel Church      | 23.00 |
| Sorento Assembly of God and S S           | 11.02 |
| INDIANA. Personal Offerings               | 10.00 |
| Bloomington South Side Church             | 6.00  |
| Hammond Full Gospel Tabernacle            | 52.91 |
| Indianapolis Laurel Street Young People   | 5.00  |
| Sanders Church of God S S                 | 1.49  |
| IOWA. Personal Offerings                  | 6.00  |
| Chariton Assembly of God                  | 3.10  |
| Eldon Assembly of God                     | 2.50  |
| Pt Madison Pent'l S S                     | 12.90 |
| Le Mars Full Gospel Church                | 1.25  |
| Perry Assembly of God                     | 5.00  |
| KANSAS. Personal Offerings                | 14.00 |
| Attica Assembly of God S S                | 2.59  |
| Cedar Vale Assembly of God S S            | 2.50  |
| Coldwater Pike Full Gospel S S            | 7.00  |
| Cunningham Assembly of God S S            | 3.42  |
| Fredonia Assembly of God Church & S S     | 1.16  |
| Garden City Assembly of God               | 10.00 |
| Harper Pent'l Sunday School               | 2.52  |
| Independence Assembly of God & S S        | 3.66  |
| Laurence Assembly of God S S & C A's      | 7.00  |
| Lockwood Assembly                         | .94   |
| Osborne Christ Ambassadors                | 1.35  |
| Oswego Assembly of God Busy Bee Band      | 1.41  |
| Parsons Assembly of God                   | 8.24  |
| KENTUCKY. Cayce Zion Assembly of God      | 7.16  |
| Raceland Assembly of God S S              | 7.50  |
| LOUISIANA. New Orleans 1st A of G         | 4.00  |
| MAINE. Personal Offerings                 | 6.00  |
| Wilton The Original Church of God         | 3.00  |
| MARYLAND. Personal Offerings              | 11.50 |
| Deer Park Sand Flat Assembly              | 9.00  |
| Flintstone Green Ridge Assembly           | 5.42  |
| Middlethian Trinity Pent'l Church         | 8.41  |
| MICHIGAN. Personal Offerings              | 33.61 |
| Bellevue Christ Ambassadors               | 2.00  |
| Benton Harbor Y People's Miss Society     | 5.25  |
| Clio Christ Ambassadors                   | 1.50  |
| Dearborn Christ Ambassadors               | 2.00  |
| Detroit Beulah Gospel Tabernacle          | 3.00  |
| Detroit Christ Ambassadors                | 5.00  |
| Home Acres Christ Ambassadors             | 1.00  |
| Lansing Christ Ambassadors                | 15.00 |
| Lansing Pent'l Tabernacle & S S           | 59.00 |
| Oakwood Christ Ambassadors                | 6.00  |
| Petoskey Household of God                 | 10.00 |
| Plymouth Christ Ambassadors               | 1.00  |
| Pontiac Assembly of God S S               | 18.88 |
| Pontiac Christ Ambassadors                | 1.00  |
| Saginaw Christ Ambassadors                | 5.00  |
| Schoolcraft Christ Ambassadors            | 2.50  |
| St Clair Shores Gospel Tabernacle         | 15.00 |
| Ypsilanti Christ Ambassadors              | 1.00  |
| MINNESOTA. Personal Offerings             | 12.00 |
| Casino Full Gospel Assembly               | 3.25  |
| Fergus Falls Gospel Tabernacle            | 6.05  |
| MISSISSIPPI. Gulfport Assembly of God S S | 3.05  |
| Laurel Kingston Assembly Church & S S     | 17.20 |
| MISSOURI. Personal Offerings              | 62.05 |
| Atlanta Bear Creek Assembly               | 2.54  |
| Brimson Christ Ambassadors                | 1.00  |
| Campbell Assembly of God Church           | 1.00  |
| Carthage Assembly of God S S              | 7.50  |
| El Dorado Springs Assembly of God         | 2.42  |
| Ewing Assembly of God                     | 8.20  |
| Hannibal Assembly of God                  | 7.31  |
| Hannibal Christ Ambassadors               | 3.42  |
| Milan Assembly of God                     | 1.00  |
| Springfield Assembly of God Crusaders     | 10.00 |
| Springfield Assembly of God Junior Church | 2.84  |
| Springfield Lighthouse Mission            | 5.00  |
| St Charles Glad Tidings Tabernacle        | 4.44  |
| St Louis Glad Tidings Prayer Band         | 2.00  |
| St Louis Glad Tidings Assembly of God S S | 20.00 |
| St Louis Glad Tidings Tabernacle          | 14.00 |
| Valley Park Sunday School                 | 4.31  |
| Valley Park Fellowship Meeting            | 3.15  |
| MONTANA. Personal Offerings               | 23.91 |
| Havre Bethel Gospel Tabernacle S S        | 15.00 |
| Sonnette Full Gospel Church               | 10.00 |
| NEBRASKA. Personal Offerings              | 10.75 |
| Bartley Pent'l Assembly                   | 2.00  |
| Bayard Assembly of God Church             | 10.00 |
| Big Spring Full Gospel Tabernacle         | 5.95  |
| Halsey Assembly of God Tabernacle         | .92   |
| Hershey Pent'l Sunday School              | 10.90 |
| Maxwell Assembly of God S S               | 3.13  |
| Naper Full Gospel Assembly                | 6.30  |

|                                                    |            |
|----------------------------------------------------|------------|
| Palmer Full Gospel Sunday School                   | 10.00      |
| NEVADA. Personal Offerings                         | 5.00       |
| Reno Glad Tidings Church                           | 5.00       |
| NEW JERSEY. Personal Offerings                     | 33.60      |
| Asbury Park Gospel Lighthouse Tabernacle           | 10.00      |
| Long Branch Pent'l Church                          | 8.00       |
| Vineland Full Gospel Assembly & S S                | 119.80     |
| NEW YORK. Personal Offerings                       | 24.35      |
| Buffalo Riverside Full Gospel Tabernacle C A's     | 5.00       |
| Cortland Bethel Pent'l S S                         | 1.41       |
| Fredonia Pent'l Full Gospel Church                 | 41.00      |
| Jackson Heights Corona Free Gos Ch Y P             | 3.00       |
| New York City Glad Tidings Tabernacle              | 75.00      |
| Olean Gospel Tabernacle S S                        | 7.00       |
| NORTH DAKOTA. Personal Offerings                   | 9.60       |
| Fargo Gospel Tabernacle                            | 14.50      |
| Hettinger Gospel Tabernacle S S                    | 3.39       |
| OHIO. Personal Offerings                           | .89        |
| Byesville Assembly of God S S                      | 2.32       |
| Cambridge Assembly of God                          | 3.63       |
| Christiansburg Pent'l Assembly                     | 2.60       |
| Cuyahoga Falls Full Gospel Tabernacle              | 27.00      |
| Dayton Berea Tabernacle                            | 10.50      |
| New Philadelphia Assembly of God                   | 7.30       |
| Ohio State C A's Organization                      | 66.21      |
| Salineville Assembly of God                        | 12.12      |
| Springfield El Bethel Tabernacle                   | 2.00       |
| OKLAHOMA. Personal Offerings                       | 8.00       |
| Anadarko Assembly of God S S                       | 1.90       |
| Asher Assembly of God                              | 3.98       |
| Boynton Assembly of God S S                        | 1.00       |
| Broken Arrow Assembly of God S S                   | 11.50      |
| Carbondale First Pent'l Assembly                   | 8.50       |
| Eakly Assembly of God S S                          | 1.25       |
| Fairfax Assembly of God                            | 6.30       |
| Fletcher Assembly of God S S                       | .71        |
| Guthrie Pent'l Assembly of God S S                 | 5.85       |
| McAlester Assembly of God S S                      | 3.45       |
| Miami Long Assembly                                | 5.05       |
| Sayre Assembly of God S S                          | 4.06       |
| Sparks Christ Ambassadors                          | 3.30       |
| Tulsa Full Gospel Tab S S & C A's                  | 132.00     |
| Wellston Assembly of God                           | 4.18       |
| Wynona Assembly of God                             | 4.85       |
| Yale Pent'l Assembly of God & C A's                | 3.50       |
| OREGON. Personal Offerings                         | 2.00       |
| Garibaldi Highway Church & S S                     | 10.00      |
| Heppner Pent'l Tabernacle                          | 14.39      |
| Lebanon Full Gospel Sunday School                  | 3.00       |
| Roseburg Pent'l Church                             | 3.50       |
| Toledo Assembly                                    | 3.00       |
| PENNSYLVANIA. Personal Offerings                   | 84.00      |
| Bradford Evangel Pent'l Tabernacle                 | 11.00      |
| Harrisburg Assembly of God                         | 16.62      |
| Harvey's Lake Emmanuel Mission                     | 30.00      |
| Irwin Full Gospel Assembly                         | 2.00       |
| Jeannette Pent'l Church                            | 68.00      |
| Lebanon Glad Tidings Tabernacle                    | 3.25       |
| Scranton Pent'l Assembly of God & S S              | 81.00      |
| Smith's Ferry Pent'l Faith Mission                 | 5.00       |
| Tyrone First Pent'l Church                         | 10.00      |
| SOUTH DAKOTA. Personal Offerings                   | 1.00       |
| Lake Andes Assembly of God                         | 2.05       |
| Pringle Assembly of God Tabernacle                 | 1.70       |
| TENNESSEE. Personal Offerings                      | 2.08       |
| TEXAS. Personal Offerings                          | 31.35      |
| Borger Christ Ambassadors                          | 3.25       |
| Boyd Assembly of God                               | 3.95       |
| Bruni Assembly of God                              | 2.00       |
| Dallas Bethel Full Gospel Church                   | 5.00       |
| Dallas County Fellowship Meeting                   | 20.00      |
| Dallas South Side Church                           | 6.50       |
| Galena Park Assembly of God W M C                  | 2.00       |
| Gladewater Assembly of God S S                     | 10.00      |
| Greenville Assembly of God                         | 2.55       |
| Harlingen Assembly of God                          | 2.23       |
| Highlands Assembly of God W M C                    | 8.00       |
| Irving Glad Tidings Tabernacle                     | 30.00      |
| Jester Sunday School                               | 3.53       |
| Nacogdoches Assembly of God S S                    | .69        |
| Palestine Assembly of God S S                      | 2.00       |
| San Angelo Assembly of God                         | 1.00       |
| Temple Czech Full Gospel Church C A's              | 6.79       |
| Tom Bean Full Gospel Church                        | 1.10       |
| VERMONT. Personal Offerings                        | 2.16       |
| VIRGINIA. Personal Offerings                       | 32.00      |
| Cedar Bluff Pent'l Assembly                        | 1.55       |
| WASHINGTON. Personal Offerings                     | 11.08      |
| Graham Benton Assembly of God                      | 3.50       |
| Mossyrock Pent'l Assembly and S S                  | 11.00      |
| Snokomish Glenwood Sunday School                   | 5.21       |
| Walla Walla Pent'l Sunday School                   | 20.41      |
| Yakima First Pent'l S S                            | 30.00      |
| WEST VIRGINIA. Personal Offerings                  | .79        |
| Fairmont Full Gospel Mission S S                   | 3.20       |
| Grafton Pent'l Sunday School                       | 5.00       |
| WISCONSIN. Personal Offerings                      | 5.67       |
| Appleton Gospel Temple                             | 10.20      |
| Kaukauna Gospel Tabernacle                         | 3.36       |
| Oshkosh Gospel Tabernacle                          | 40.00      |
| Red Granite Assembly                               | 3.61       |
| Shawano Full Gospel Tabernacle                     | 27.00      |
| ALASKA. Juneau Bethel Pent'l Assembly              | 40.25      |
| CANADA. Personal Offerings                         | 1.00       |
| FOREIGN. Personal Offerings                        | 4.82       |
| Total amount reported                              | \$3,596.58 |
| Home Mission Fund                                  | \$100.16   |
| Office Expense Fund                                | 52.17      |
| Deputation Expense Fund                            | 12.98      |
| Reported as given direct to mission-aries          | 233.21     |
| Reported as given direct to Home Mis-sions         | 60.75      |
| Total amount received for Foreign Missions to date | \$3,137.31 |

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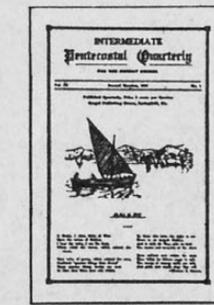
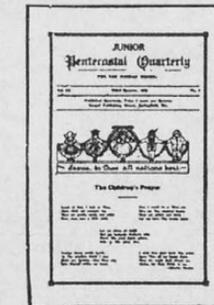
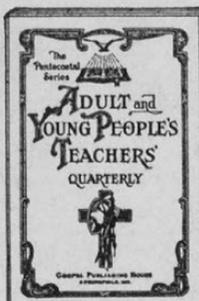
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