

# Modern Miracles

by

W. Lloyd Shirer



The pictures on this page show some of the crowd of 3,320 who attended the reception service of the Shirers in Nigeria.

## The Story of A Remarkable Pentecostal Outpouring in Nigeria

How did this blessed Pentecostal revival begin in Nigeria? Brother Shirer sent some copies of the Pentecostal Evangel and other literature to a man in Port Harcourt, Nigeria, named Aug. E. Wogu. This brother sent a copy of the Evangel to another Christian worker, Brother Udom who, reading it, became convinced that the Baptism in the Holy Ghost could be received today as on the day of Pentecost. He, with another, sought and received the Baptism as in Acts 2:4. Thus a great revival began.

Next door to French West Africa lies the British colony of Nigeria. None of our missionaries have as yet worked in this field, yet the Holy Spirit has so been poured out upon the natives during the past four years that today there are several thousands of Spirit-filled believers, with dozens of Pentecostal churches. The following letter from a native leader, Brother Udom tells how the work began:

"In this part of Africa Christianity is a new idea. I was brought up by heathen parents. At about fifteen years of age I first heard about church. I longed to get one near our town, and after two years of longing God gave us a church which I joined. Being very zealous for education I entered school, and finally I became a qualified teacher and worked as one of the masters in Oron Training Institute of Calabar.

"For several years I was in bad health and my parents and I spent much to get help, but all the various treatments, drugs, and medicines I tried failed to do me any good. In 1927 my father died, and over thirty of his sons and daughters also, leaving two brothers of us and a few sisters. The care of the families of my departed brothers now rested on my remaining brother and myself, and this contributed to the pulling down of my health. Some said I should consult sorcerers and try to appease the ancestral spirits. If I did not, they said we would die like the rest of the family. Although I was a Sunday school teacher in the Institute, I felt compelled to follow this advice. I appealed to many

sorcerers but they all differed in their revelations and directions and I only wasted a great sum of money.

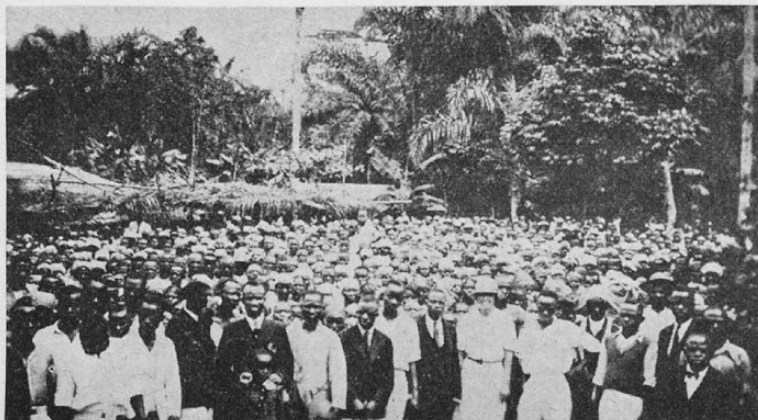
"In 1928 I became worse and hope of life was almost lost. One night I felt I was about to die, and I began to think about heaven. I wondered whether my past good works had made me secure, but something within me said I was bound for hell and not heaven. I took my Bible and tried to read some Psalms but these only increased my conviction. I threw it down but later took it up again and read from the Book of Revelation. I started to preach to my nephew and my mother, telling them what I had read and urging them to become true Christians, but I was afraid to tell them I was bound for hell.

"About this time a friend sent me a paper in which I read about Divine Healing. Such a thing had never been mentioned to me before. The testimonies I read inspired faith in me and I prayed that God would give me a few more days of life. They were given, and then I again appealed to Him, this time asking for healing. In answer God through Jesus wondrously healed me, and all who knew me were astonished.

"I began to testify to my healing and also told the people they must be born again. Four of the other teachers believed and were dismissed from the Institute. A few of the students also were born again and they, too, were sent from school. A revival almost broke out but the manager opposed it. I was warned that I must change my ways and not teach such things, but I determined to be true to God and so I also lost my position.

"We who were dismissed started holding services in a house, and many came for prayer. I got American papers and tracts from a church in Philadelphia, U. S. A., which helped us. The Lord answered our prayers and many people were healed. As the news spread many other meetings were started in other towns in Nigeria, and our work came under the auspices of this Phila-

(Continued on Page Nine)



# "Revive Thy Work O Lord"

Bernice C. Lee, Missionary to North India

Twenty-five and thirty years ago a great and mighty moving of the Holy Spirit was abroad in the land. Those of us who were privileged to come under the showers of blessing experienced an ecstasy of joy, a new and vital power in witnessing, and an overwhelming anointing such as we had never dreamed of. One consuming passion was paramount—to tell everywhere, to blaze far and wide the thrilling tidings. "Ye shall be witnesses unto me . . ." was the Lord's message; He was saying it to individuals, to groups, to larger bodies. And everywhere we went the glad story was told—in mission halls, in church prayer meetings, in homes, in trains and street cars, on the streets. Letters were sent far and near telling the blest news. Like Jeremiah we could not forbear, and in many cases these letters were so freighted with holy unction, so touched by divine fire, that blessings both spiritual and physical were experienced by the recipients.

And what the tidings? "Jesus is coming soon. Get ready to meet Him." It burst from anointed lips of young and old alike. To the Christians that grand word "sanctification" took on a depth of meaning never fathomed before. "If we live in the Spirit, let us also walk in the Spirit"—oh, how this message was burned into the very fiber of one's spiritual being, and with the mighty Baptism of the Holy Ghost was given power to live the sanctified life.

Accompanying this new power to witness came also a mighty wave of prayer, intercession, and soul travail. Far into the night God's people bowed in petition, now with strong crying and many tears, again with holy joy bursting from hearts assured of victory. In season, out of season, went the anointed band to pray, to witness, to minister. First they went throughout "Jerusalem," then "in all Judea and in Samaria," and then God showed them that this going forth was to extend even to "the uttermost part of the earth." Forth they went into the dark corners of the world, until today there are hundreds of Spirit-baptized saints bringing the glorious gospel tidings to those of every land. Multitudes have been blessed, saved, healed, baptized with the Holy Spirit, and set fire for God through these who have gone forth.

The years have sped away. We look back with praise upon what God hath wrought. But something deep down in the soul cries out for a renewal of holy zeal, a deepening of consecration, a fresh gripping hold on God for the task that yet remains. By no means is the work completed, nor has our responsibility lessened.

Nehemiah, in the employ of the king, had no reason to be concerned about his brethren in Jerusalem. He was comfortably settled. Surely his time was well occupied. But we hear this man of God asking after the welfare of the Jewish remnant and concerning Jerusalem. Hark to the mournful reply: "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down and the gates thereof are burned with fire." Nehemiah's question had been no idle one. When he heard these words he wept, and he fasted and prayed before God. Not stopping there, he confessed his sins and the sins of the people, and battled through in prayer for God to make it possible for him to help. Then came permission from King Artaxerxes to go down to Jerusalem, and amid tremendous opposition Nehemiah saw the walls built up, the temple worship restored, and a blessed revival.

Beloved Spirit-baptized brothers and sisters, has there come a possible lessening of our zeal, a settling into the softer things of life, a forgetfulness of the tremendous need? Are we neglecting to "ask" concerning our heathen fellow-men in the lands where there are still millions in darkness? What saith God to us? The missionary longs to see that burden laid anew upon the dear co-workers at home. The task yet before us is tremendous; does our love, our eagerness for the salvation of the lost, measure up? Oh, that God may stir us until every talent, every power we possess shall be laid at His dear feet, and until souls from every tribe and nation shall pay homage to our glorious Saviour and King.

Has the vision that He gave you  
Slowly faded from your view?  
Have you lost that holy fire  
Which so sweetly once you knew?

Is the pathway less alluring  
That your eager feet once trod?  
Have you lost that sweet communion  
Which of yore you held with God?

Do you find your heart returning  
To the things once left behind?  
Is there "strange fire" on your altar  
Where once God's own glory shined?

Or are you still pressing onward  
In the upward climb so grand?  
Is the holy fire still burning?  
By the Spirit is it fanned?

Are you running, running swiftly,  
Letting naught your course impede?  
Not in fleshly zeal and knowledge  
But with Holy Spirit speed?

Oh, dear soul, belov'd of Jesus,  
Stay no more with talents bound;  
Loose the shoes of soft contentment,  
Follow Christ on "holy ground."

## Does This Shoe Fit Your Church?

A congenial company of men and women may sit, cramped up, chilly, and wet half the night without a murmur, even enjoying themselves—if the fish are biting well. But when it comes to the work of cleaning those fish and preparing them to fill the need for which they were caught, weariness seizes the fishers, and they fall asleep on the job, or abandon the work altogether.

During a revival, while the fish are biting well the saints come every night, and often stay up till all hours of the night, without a complaint, even if every morning they do say, "I'm too tired to go to-night." When night comes they are back in the boat fishing for souls. But when the boat has come to shore loaded with fine fish—when the evangelist is gone and the special meetings are ended, and the fish must be cleaned—when the converts must be trained into the kind of Christians God intended them to be, the fishers begin to yawn, fall asleep on the job, or quit coming altogether. They like to fish but when it comes to cleaning the fish—let some one else do it.

Fish must be cleaned and prepared for cooking after they are caught, and converts must be trained and equipped for the work in the harvest fields for which God needs them, after they have been made.

A lot of revival enthusiasts sag back when the prosaic, steady, laborious work of training converts is to be done, and the result is the converts fall away and are lost to the church, perhaps even miss heaven. Do not think God will forget that remissness on the part of the saints when the great accounting is being had.—  
C. E. R.

## How to Grow Strong

It is the faith that continually closes its eyes to the weakness of the creature, and finds its joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad.—Andrew Murray.

# The Sin of Exaggeration

A Testimony at the Deeper Life Convention in Cincinnati, Ohio

That last regular meeting before this convention began, I testified that I wanted a deeper place in Christ and for Him to have a deeper place in me. I also said, "How superficial I thought it when people said, 'if you never do anything worse than that you will get to heaven when you die!'" Before I left the church one of those very things met me face to face—one of those things that wouldn't keep you out of heaven perhaps, but—

I had been to the altar after service and God had met me with a blessed touch on my life. Going down the aisle afterwards I met Sister Nash and said to her, "Well, even Sister Nash had to put on her coat tonight. You sit up there on the platform sometimes without a coat on and just freeze me to look at you. I have a daughter like that, when she comes around me in cold weather she just freezes me to death." All the way home, talking with friends as I went, I kept hearing myself telling Sister Nash, "My daughter just freezes me to death." Something like a mosquito buzzing around one's ear. Even in the night when I awakened I could still hear myself saying it. The next morning while preparing my breakfast it came back to me again, and a scene arose before my mind of something that had happened several years ago when our church was in another building.

I had just come into the evening meeting from supper. A crumb had lodged in my throat and was greatly annoying me. Not being able to get deliverance I walked up to the front and gasped out, "Brother Nash, I am choking to death." I said it low. Brother Nash spoke loud enough for the whole congregation to hear. "Why no sister," he said, "you're not choking to death, not anything like choking to death." He prayed for me and I was delivered, but, I went back to my seat and had a genuine battle for a few minutes; a real indignation arose in my heart against Brother Nash for, as I felt, making a show of me. I said to myself, "Did Brother Nash think that I meant I was literally choking to death?"

The Spirit said to me, "What did you say it for then, if you didn't mean it? If you didn't think you were choking to death it was a lie. I allowed Brother Nash to speak to you like that that you might see your fault. 'Every idle word that men shall speak they shall give an account of on that day.'"

When the scene rose up so forcibly before me that morning I felt that God wanted to talk with me, so I sat down and let Him talk. "It's the little foxes that spoil the vines," He said. "You know it

wasn't cold enough last night to frost your flowers in the window boxes, you have never in your life been anywhere near freezing to death. You have been cold sometimes but never near freezing to death. You know I talked to you before about these things; and not only about exaggerations but about idle, unnecessary words, and slang. What do you mean when you say, 'that thing gets my goat?' or 'Oh yeah?' and a few more things like that?"

"Dead flies," He said, "cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10:1. Now I may not be in reputation before the world; I may not even be in reputation before this church for great wisdom, but I have had wisdom enough given me from above to come to Christ and have my sins washed away. I have even had wisdom enough given me to seek for and receive the Baptism with the Holy Spirit. Also I have had wisdom given me to want to go deeper in God and that is the greatest wisdom in the universe. "The fear of the Lord is the beginning of wisdom." Doubtless before the Father, Son, and Holy Spirit I have a reputation for some wisdom.

"If you go down the road somewhere," the Spirit kept saying, "and see a stagnant pond with green scum on the water, and an old dead horse in the pond, the summer sun beating down upon it, you would not be surprised to see many flies, for flies frequent such places. There a few dead flies more or less would not be noticed. Their stench would be covered by the greater stench of the dead horse.

But go to the apothecary's shop where the costly ointment is made—this is not the ten-cent store perfume made synthetically from coal tar and sold for ten cents a bottle—but the costly ointment of the apothecary's art made from spices and costly ingredients brought from Arabia and India and the Islands of the sea, crushed in a mortar with a pestle until the essential oils flow out particle by particle producing a costly ointment worth ten or twenty dollars a dram—an ointment for a King's crowning, or the priest's anointing. Flies must be screened out of the apothecary's shop lest they drop into the ointment and spoil the aroma; flies coming from the carcass of that dead horse or any other carrion would surely spoil that ointment."

Dear ones, this precious ointment that God has put in our lives cost Christ all that He had to purchase it for us. It cost me all that I had to receive it. Shall we let these flies of exaggeration found in the old dead carcass of the theatre, the saloon, the brothel and dens of vice and iniquity get into our apothecary shop and fall into the precious ointment of our praise to God? Will He accept them?

And the Spirit said to me, "Let your speech be always with grace seasoned with salt." Col. 4:6a.—Contributed by Evangelist Hattie Hammond.

## Salvation from Sin

A clear clarion blast of Repentance must be sounded throughout the length and breadth of the Church. It was the message of the Baptist, "Repent, for the kingdom of heaven is at hand." It was the message of the Christ Himself, "Repent, and believe the gospel." The terms of His commission to the Church are equally emphatic, "Repentance and remission of sins must be preached among all nations." In order to have true spiritual life in the Church, three simple facts must be pressed home upon the people with the reiteration of intense earnestness:

(a) Sin of every kind must be confessed and forsaken.

(b) Salvation means deliverance from the power of sin.

(c) The true Christian must live a holy life (holy in every detail). But until people realize that the very essence of the gospel is good tidings of deliverance from sin, aye, and from all sin, they will never enter into an overcoming spiritual life.

We may measure our progress in holiness by the degree of our humility.—*Joseph Angus.*

It is right to be contented with what we *have*, never with what we *are*.—*Macintosh.*

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## IN THE SCHOOL OF PRAYER

SUGGESTIONS FOR THE FAMILY ALTAR

### "THAT THEY ALL MAY BE ONE"

Just before He went to Calvary the Lord Jesus unveiled His heart to His disciples. It was that they might be one with Himself and with the Father in a holy intimacy of love. He showed them how He had prepared the way for this by giving them purification of heart: "Now ye are clean through the word which I have spoken unto you." He promised them the wonderful gift of the Holy Spirit and assured them, "I will not leave you comfortless: I will come to you."

They left the upper room, and taking them into the open He doubtless pointed to a vine to illustrate the nature of this holy union, this holy intimacy that He desired. He told them, "I am the vine, ye are the branches," and He bade them, "Abide in Me, and I in you."

Later we hear Him pray. What is the thing most on His heart? This unity, this oneness. Listen to His petition: "Holy Father, keep through thine own name those whom Thou hast given Me, that they may be one, as We are." And then thinking of us who should also be His disciples we hear Him pray: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." For what purpose? "That the world may believe that Thou hast sent Me." Every lack of unity among the saints is a hindrance to the world's believing in Christ.

We know this prayer of His was answered in the early church. The hundred and twenty waiting on Him on the day of Pentecost were "with one accord in one place." How good and pleasant it was in the sight of the Lord to see these brethren dwelling together in unity. He caused the heavenly anointing oil to flow down upon them. It went down from the head even to the skirts of the garment. The Spirit descended as the dew on Hermon and as on the mountains of

Zion, and there the Lord commanded His blessing. Psalm 133:1-3.

He will ever cause the holy oil to flow, the dew of the Spirit to fall, and will never fail to command His blessing when the saints are of one accord. How it must grieve His loving heart when He sees strife, contentions, divisions, and a lack of love among His disciples. Has He not called all His own to live in lowliness, meekness, longsuffering, loving forbearance, and to a life of constant endeavoring to keep the unity of the Spirit in the bond of peace? Eph. 4:2, 3. How a lack of lowliness, meekness, longsuffering, and forbearance hinders His working.

John, the apostle of love, says: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." That first epistle of John's deals with our continuous fellowship of love with all the saints, with the Father, the Son, and the Holy Ghost, and the removal of all that would hinder it.

Let us unite with our lovely Lord in petition that we may ever live in a one-accordness of love, in a blessed "togetherness" with every saint, so that as the dark days of intense persecution draw nigh, we may as a mighty company lift up our voices "with one accord" for boldness to speak the Word, for healings, signs and wonders to be wrought in His name (Acts 4:23-33), for great grace, for great power, for great awakenings, for great revivals, for the pouring out of His Spirit upon all flesh.

What better prayer can we make today than the one the Holy Spirit gave to our Holy Christ to utter to His Holy Father: "That they may be one, as we are . . . that they all may be one"? And to encourage us to pray, He whose every word is truth declares: "If ye shall ask any thing in My name, I will do it." John 14:14.—S. H. F.

all human beings still in their state of probation on the earth; things under the earth—all that are in the shades below, who have, through their own fault, died without having received His salvation; should acknowledge Him."—Adam Clarke.

being considered obsolete, once more shows its horrid head. There is less liberty today in Europe than there has been during the last 2,000 years.—General Smuts.

JUDGMENT—In the present conditions of this disordered world we are beholding a Judgment Day. It is our once-vaunted civilization that is being judged. . . . In spite of all hopes of progress, are these (the miseries of war and racial persecution) not signs of a return to the Dark Ages? Surely it is being made plain that civilization cannot save itself. Its salvation, its redemption must come not from itself but from another world—the eternal and spiritual world.—Archbishop of Canterbury.

## THE WONDERFUL WORLD

### "I Am Not"

"Thine eyes are upon me, and I am not." Job. 7:8.

"I am nothing." 2 Cor. 12:11, R. V.

"If I must needs glory, I will glory of the things that concern my weakness." 2 Cor. 11:30, R. V.

#### I. THE LANGUAGE OF PAUL.

1. *As regards his preaching.* "Not with wisdom of words." 1 Cor. 1:17. "Not with excellency of speech." 1 Cor. 2:1. "Not with enticing words." 1 Cor. 2:4. "Not in the words which man's wisdom teacheth." 1 Cor. 2:13.

2. *As regards power.* "The power . . . of God and not of us." 2 Cor 4:7.

3. *As regards thinking.* "Not . . . sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. 3:5.

4. *As regards resources.* "Not trust in ourselves, but in God." 2 Cor. 1:9.

5. *As regards credit.* "Not that we should appear approved." 2 Cor. 13:7.

6. *As regards abundant labor.* "Not I . . . but . . . God which was with me." 1 Cor. 15:10.

7. *As regards the preacher.* "Not ourselves, but Christ Jesus the Lord; and ourselves your servants." 2 Cor. 4:5.

8. *As regards even life.* "Not I; but Christ liveth in me." Gal. 2:20.

9. *As regards spiritual attainment.* "I count not myself to have apprehended; but . . . I press toward the mark." Phil. 3:13, 14.

#### II. THE DESCRIPTION OF GOD'S CHOSEN ONES. 1 Cor. 1:26-28.

"Not many wise"—that their wisdom may be of God.

"Not many mighty"—for "to them that have no might He increaseth strength."

"Not many noble"—God hath chosen "the poor of this world," that their riches may be all in Him.

But God has chosen the (1) Foolish; (2) Weak; (3) Base; (4) Despised; (5) "Things which are not."

#### III. THE LANGUAGE OF CHRIST.

"My doctrine is not Mine." John 7:16.

"I seek not Mine own glory." John 8:50.

"I seek not Mine own will." John 5:30.

"I have not spoken of Myself." John 12:49.

"I am not come of Myself." John 7:28.

When we reckon that *we are not*, He makes manifest the truth that within us is One who declares, "I am that I am."

## QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Please explain what is meant by God's giving us "an heart of flesh."

The prophet saw that the hearts of the people were very hard—likened unto stone. Then he said God would take the stony heart out, and for it give a heart of flesh, or make the heart what it ought to be so that they might be really human, without the curse of sin's hardness. God wishes to restore to man that which he has lost through sin and the fall, giving the tenderness and gentleness of Christ in its place.

Please explain Phil. 2:10, especially what is meant by "things under the earth."

This verse can best be explained by giving the interpretation of another. "Things in heaven—all the spirits of the just made perfect, now in a state of blessedness; things on the earth—

## OTHERS

A DIGEST OF CHRISTIAN THOUGHT

THE REMEDY—Not sociology or politics or militarism can save the world, but only the Gospel of Pentecost.—William T. Ellis.

SIGNIFICANT NAMES—The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints for their holiness, believers for their faith, brethren for their love, disciples for their knowledge.—A. Fuller.

DANGER—Freedom of religion is no longer safe; religious persecution, after long

# Winning the Children to Christ

Zella M. Lindsey

The evangelist gave out the invitation. Among those who came forward were a finely dressed man and his wife.

"Look there, look there," said the minister to the evangelist.

"I am looking—what about it?" asked the evangelist.

"Oh, that man has been the mayor of our city, and he is now president of our racing association," explained the pastor.

After the couple had both been saved the former mayor said, "Would you like to know what led us to do what we have done tonight? My little boy was at your children's meeting this afternoon and accepted Christ. He came home and told his mother and me that we must come and accept Christ, too. That is the reason we came."

What had been the reaction when the little boy had responded to the altar call that afternoon? Had the minister been overjoyed? Had there been great rejoicing among the saints? No, no one seemed to think much about it. He was only a child. Of what consequence was a child?

This minister's attitude was that of many people today. People become concerned about the salvation of the moral church member without Christ, for the out-and-out worldlings, and even those who have gone into rank sin. But has not another group, just as much lost as the drunkard, the thief, and the gambler, been overlooked? In making plans to reach the man on the street, have we not overlooked the great need for evangelizing the children—many of them within the doors of our own Sunday Schools? How many times, in reporting the number saved during a certain length of time or during a campaign, have we not heard the boast "and all of them were adults"?

God is today laying the burden for the salvation of children upon the hearts of His people. In many different places special efforts are being put forth to reach the unsaved children. Paul W. Rood, President of the World's Christian Fundamentals Association, has said, "The revival for which we have been praying is coming, but it is coming through the children."

Many have been slow to see the importance of winning children to the Lord because they have not realized that children without Christ are lost. As soon as the child reaches the age of responsibility, and that age comes very early in regard to salvation, he is as much lost as the murderer and atheist. God's Spirit sometimes convicts children as young as four or five years of age. One of our own missionaries in the Kentucky Mountains was saved when only five years of age. Few children who regularly attend Sunday School and church, and who listen to the preaching of Spirit-anointed ministers, do not early realize that they are lost and need Jesus. How impor-

**Do you know that two out of three children in the United States and Canada, as a whole, are in no Sunday school? That 27,000,000 boys and girls under the age of twelve in our own United States are getting no definite Christian training? And what of those who are in Sunday School? Eighty-five per cent of them will have quit before they reach the age of fifteen. Are we to wait until children are older before winning them to Christ? Indeed not. Reliable statistics show that the age of thirteen is the pinnacle of the conversion curve today. By the time the children reach adolescence most of them will be out of the Sunday School and beyond our reach. If we wait we shall likely not reach them at all. Let the fact that eighty per cent of the children now attending the Sunday Schools of America are unevangelized stir us to action, stir us to act now. Wait? If we do not win them now they will likely never be won. Only one in 5,000 gets saved after reaching the age of twenty-five, and seventy-five per cent of all conversions take place before twenty.**

tant that these children be dealt with then, and led to take Jesus as their very own Saviour?

How tragic if they are neglected. For in most cases if the children are not converted while still young, they will never be converted. By the time the child reaches adolescence he will likely be out of the Sunday School. We have lamented the fact that so many drop out of our Sunday Schools during their teens. Might not the reason be because they were not brought to Christ in their earlier years? The natural man does not desire the things of God, and the longer the child goes on without Christ, the easier it is to drift. "Every year of his life after he is seven or eight years old, he becomes more and more entangled with sin and worldliness and finds it harder and harder to break from it."

Even though he stays in the Sunday School, why should those years which might well be spent in forming Christian character, be lived for the devil? Does not the Holy Ghost say, "Today, if ye will hear his voice, harden not your hearts"? Dr. A. T. Pierson says, "It is almost the easiest thing in the world to lead a child from five to ten years of age to a definite acceptance of Christ. It is much harder to lead a child between ten and fifteen years to Christ, but it is easier to lead a child between ten and fifteen years to Christ than it is one between fifteen and twenty years, and it is easier to lead a youth between fifteen and twenty to Christ than a young person between the ages of twenty and twenty-five." After a person reaches twenty-five, only one in every 5,000 ever gets saved.

There is a tendency among some to think that small children are too young to be saved. "They do not know what they are

doing," is the objection one often hears. But time has proved again and again that they do know. How old must a child be to be saved? Says one, "When a child is old enough to do wrong wilfully and knowingly, he is old enough to believe in the Lord Jesus savingly." Moody said, "I believe that if children are old enough to come to Sunday School they are old enough to come to Calvary. Let us make up our minds, God helping us, to win the children for Christ."

"A little child of seven  
Or even three or four,  
May enter into heaven  
Through Christ, the open Door;  
For when the heart believeth  
On Christ, the Son of God,  
'Tis then the soul receiveth  
Salvation through His blood."

If children make a profession of salvation when they do not know what they are doing it is usually because of one of two reasons. They may have been over-persuaded to go forward when they have not first been convicted by the Holy Spirit. We ourselves cannot convict any one of sin. We need to pray much before our children's meetings that the faithful Holy Spirit will convict them of sin. He does not have to be in terrible agony of soul, he does not have to cry, or even to be greatly stirred emotionally, but *he must know that he is lost and needs a Saviour.*

How tragic when a child who has not been convicted is over-urged to go forward. Going unwillingly, with no conviction, they are in no condition to get saved. Their emotions may be touched and, railroaded through by some strong-willed or emotional altar worker, he may think he is saved. Or at least say he is in order to be allowed to leave the altar. But salvation is a matter of the will and not of the emotions, and until the child wants to be saved and willingly gives himself to Christ he will not get saved. If he cries, maybe because he feels he is being forced to do something he does not want to, he may truthfully say he "feels better" and satisfy shallow workers. Thus he becomes a professor only, and whose fault is it?

Often enough the child does not know what he is doing, though he has seen his need of Christ and is willing enough to get saved. But he is not taught the gospel. Few children are taught the gospel. If you doubt this ask some child in your Sunday School how to get saved. "By praying, by going to the altar, by being good, and so on may be the answers you will get. Children need to be taught how to get saved, and be assured that if they take these steps God will surely save them. How important that the Word of God be given them as a foundation, not only for

(Continued on Page Eighteen)

# THE GOSPEL IN FOREIGN LANDS

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

## Greetings from the Hansens

Friends of the H. E. Hansen family will be glad to know that they have arrived safely in North China. They write:

"We are happy to be back in China again, having arrived here early in November. We thank you all for your prayers and the assemblies which stood by us in helping toward our fares and other expenses.

"The weather was rough nearly all the way, and for two days and nights it appeared that the steamer would be destroyed by the boisterous waves. Repairs will amount to at least \$20,000. About two-thirty o'clock one morning I found a Jewish merchant standing in the companion way, his face ashen white, 'Mr. Hansen,' he said, 'we are going to be lost; the ship is sinking.' I realized the awful terror which had gripped him. I did what I could to comfort him, assuring him that my God was also his God, and that we had prayed and all would be well. He was comforted and went to his room. We had wonderful opportunities to witness to the three Jewish merchants on board.

### Bible School Opens

"A few days after arriving in Peiping the Truth Bible Institute had its formal opening in its new location. The two large lecture halls were filled with guests, together with the hundred or more students enrolled in the school. The power and blessing of God were in our midst from the beginning. It was inspiring to listen to the various musical numbers given by the band and the vocal selections by several groups. Then the Bible Institute was dedicated to the Lord.

"A compound consisting of one hundred and twenty-seven rooms has been purchased for the school for a comparatively small price. The aim of the school is to give the Chinese an opportunity to make a comprehensive study of the Word of God for a period of three years. If China is ever to be evangelized before the Lord Jesus comes, the natives themselves will have to carry the gospel to their own people, since a few foreign missionaries can never ac-

complish such a great undertaking in so short a time.

"One of the most effective ways of spreading the gospel in China at this time is to help keep a student in this Bible School. This can be accomplished for the small sum of ten cents a day or three dollars a month, U. S. money. We should be glad if you

**Making a joyful noise unto the Lord—the well trained orchestra of the Truth Bible Institute.**

**Below is the student body of the school, an earnest band of Chinese Christian young people, preparing to meet China's need for the light of the gospel. Missionaries and faculty in center front.**



would pray for the Truth Bible Institute, and if the Lord leads you to support a student or help with an offering for the school, send the money to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for the North China Bible School."

### GRANDMA LANTERMAN'S BEQUEST

Grandma Lanterman—a dear saint of God in one of the Eastern states—loved the work of the Lord everywhere, and found special delight in giving to foreign missions. Because her means were quite limited the last few years, she sought a way whereby she might have one more offering to send for the furtherance of the gospel in foreign lands. At the age of eighty she began making a bed spread, with the hope of selling it for missions.

After two years of patient work and loving prayers she completed the beautiful

spread, and only a short time later fell asleep in Jesus. Grandma Lanterman, faithful to the end, has finished her course and is now rejoicing in the presence of her Lord and Master, but the last labor of her hands lives on to make the name of Jesus known among the heathen. The spread was sold for \$25.00 and the proceeds have been sent to help in the opening of gospel work in a new tribe in Africa.

### THE HOLY SPIRIT'S WORKING IN GUATEMALA

By Mr. and Mrs. John L. Franklin

A recent fellowship meeting we held was the most precious and blessed of the Lord that we have had. People came from twenty-five towns and villages, some from fifty miles away. One night the power of God was so manifest in the salvation of souls that we remained dumbfounded. We had no authority to direct the meeting, nor could we do anything we had planned. If we tried to speak a few words, some one would interrupt crying, "I accept the Lord Jesus Christ!" Whereupon he would be invited to come forward and while praying for God's blessing to rest upon him, others would cry out, coming to the altar trembling and throwing themselves down on their knees. One person standing out in the audience cried out to God and was saved and baptized in the Spirit all in a moment without moving from her place, and it seemed that all the baptized ones received a new filling of the Holy Spirit.

The next day as the Christians returned to their homes the blessing of the Lord continued to rest upon them. A group of thirteen had come thirty-five miles, walking to attend their first fellowship meeting. They had come from a town which only two months before had been opened to the gospel. The journey was long and once while crossing a deep, swollen river, a boy was almost carried away by the force of the current. One of this group received the Baptism with the Spirit on the way home, and upon arriving home they held a service the same night when God poured out His Spirit upon them and others were also filled. The revival continued and several

more turned to the Lord, even the town secretary, making a total of thirty-nine souls that had been saved there in three months.

#### The First Christian Burial

We arrived there for a visit the day after the death of one of the Christian women and in time to hold a Christian funeral. A large number of people gathered at the cemetery looking on with curious eyes, and there among the numberless graves on that hillside, where so many lay buried without hope, as the shadows of the evening fell, we stood upon the mound of fresh earth by the side of the open grave and preached the gospel, declaring the love of God, and how through Christ Jesus the Lord comes full assurance of salvation and cleansing from all sin; and that we do not sorrow as others who have no hope; and that He, having conquered death by the Blood of the Cross, has opened up the way to glory, and has gone before us awaiting our gathering together unto Himself. Then, as they laid the body in the grave we sang that wonderful song of hope which has been so beautifully translated into the Spanish language: "When the trumpet of the Lord shall sound and time shall be no more, and the morning breaks eternal, bright and fair . . . On that bright and cloudless morning when the dead in Christ shall rise, and the glory of His resurrection share." Oh, there is no need that men should die without hope! For this purpose He came into the world.

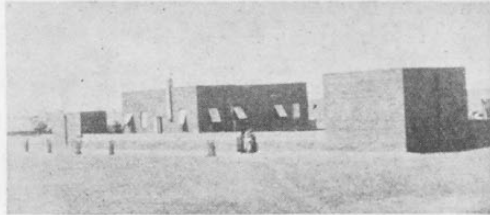
#### Four New Assemblies Added

As we survey the work of the past year we behold nothing but answers to prayer.

We have added four new assemblies to the list, making ten in all that have come into being during the twenty months we have been in Guatemala, and other assemblies are in process of formation. Altogether there are sixteen places that are receiving the gospel regularly, some every night and others once or twice a week. There are twelve other places which receive occasional visits. We are scarcely able to give the exact number who have been saved during the year but are sure that it will be around two hundred or more. Several have been baptized in the Spirit and some fifty baptized in water, while many more wait to be baptized.

We thank the Lord for a special answer to prayer for money to buy gospel tracts and literature. Brother Toribio said, "With these Gospels and tracts, I find everywhere an open door to announce the gospel of salvation. We are also grateful for the support given for our native workers—a most vital need in our missionary work."

The eyes of all wait upon Thee—Psa. 145:15



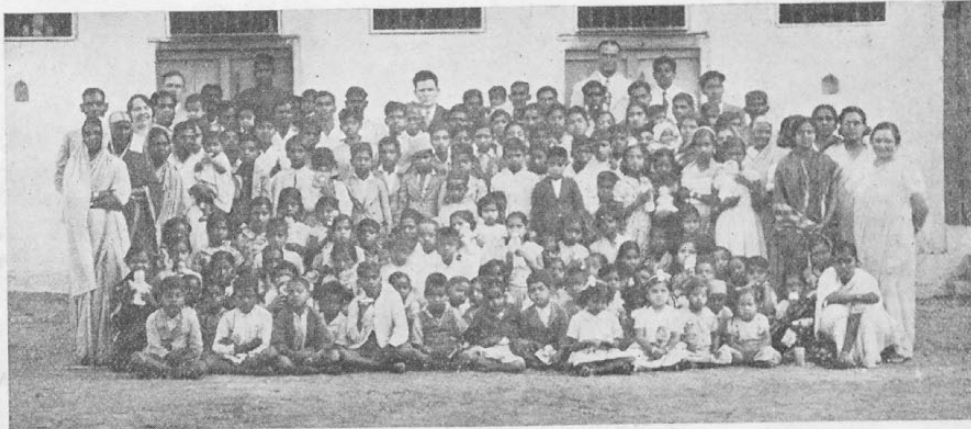
The new mission buildings at Ouahigouya, the home of Mr. and Mrs. John F. Hall

#### YOUR OFFERINGS HAVE HELPED

The accompanying picture shows the Ouahigouya mission station in French West Africa with two outbuildings, all built for \$682.60. Building work was supervised by Vivian Smith and myself. The roofs and floors are of cement and the doors and windows are of corrugated iron on wooden frames which we made. We appreciate the prayers and gifts of God's people in this work, and are thankful for this comfortable home.—John F. Hall.

#### A GOOD REPORT FROM VENEZUELA

The following is a translation of a letter



Christmas gathering in Poona, South India. Ted Vassar and C. D. Holleman standing in the rear, and Mrs. Vassar at the right in front.

received by our missionary, Mr. G. F. Bender, from one of the native workers down there:

"I am writing you from Santa Cruz (Holy Cross). I came here yesterday afternoon and preached here last night. Several of the brethren from Santa Elena (Holy Helen) came with me. We had a very precious service, the attendance was good and there was much interest manifested among the hearers. I have had two homes offered me in which I can preach.

"The gospel has extended from Santa Elena to Santa Cruz, from there to the northeast to a place called 'El Camburales' (the banana grove) in which place I have preached also. We have one sister there who is already converted to the Lord Jesus Christ. We have a number of open doors but time fails to respond to all. The work in Santa Elena is very much animated. A week ago Sunday five souls yielded to the Lord in the evening service. Two weeks ago my two little girls received the Baptism with the Holy Spirit in the home and during the evening service at the chapel two sisters received the fullness. We are still

taking up the study on the Holy Spirit. Things are moving on and the brethren are very much inspired. I wish you could visit us and enjoy His presence with us.

"I am your brother who loves you much in the Lord Jesus,

"J. Reinaldo Moreno."

#### MARATHI SERVICES IN SOUTH INDIA

Reported by R. S. Bharshankar,  
Secretary of the Poona Pastors'  
Evangelistic Committee

It is a pleasure to write a brief account of the Marathi services which are being held regularly each week under the auspices of the Pentecostal Church. Brother Vassar and his wife realized the urgent need of services being held in the Marathi language, but felt that they were not yet ready to undertake the task because they were just studying the language. But when God steps in and the Holy Spirit helps, things change quickly; barriers are broken down just as the walls of Jericho fell down; the dark clouds vanish away and the sunshine breaks in and things that seem impossible are brought to pass.

Brother and Sister Vassar had been praying for divine guidance in the matter and were so impelled and inspired by the Holy Spirit that they could not withhold themselves from opening the Marathi services notwithstanding their handicap regarding the language.

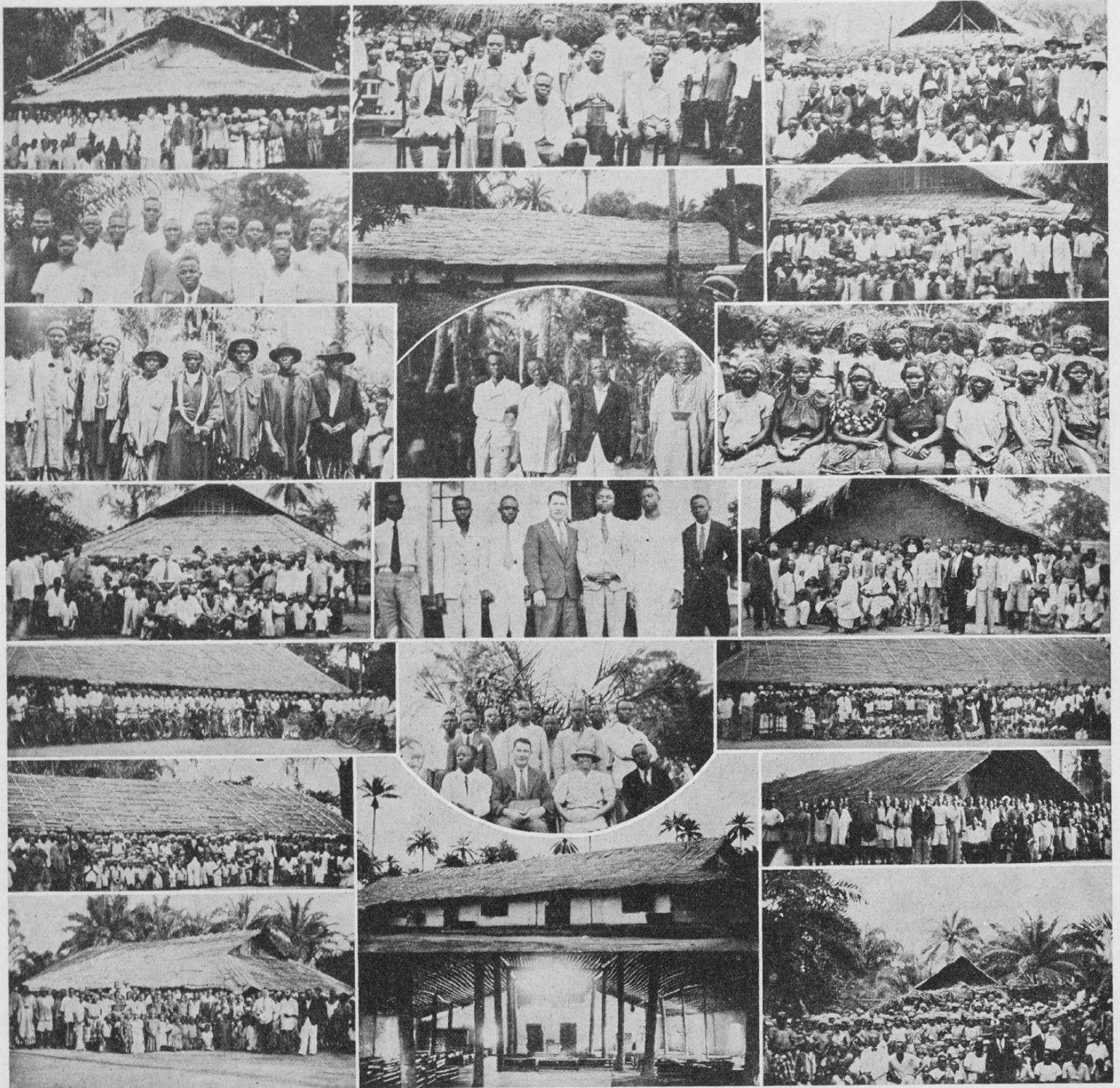
The first meeting was attended by only four persons. With so small a beginning some might have become discouraged but they went courageously and prayerfully ahead with their work

with the result that the number attending rapidly grew. During these first meetings Brother and Sister Vassar spoke to the people through an interpreter.

Once it happened that there was no interpreter present. Every one wondered what would happen. Brother Vassar as usual got up and conducted the meeting, speaking to the people this time in Marathi. We must praise the Lord who helped him to give the message creditably to those who were sitting there athirst for spiritual food. These Marathi services have become a source of great spiritual blessing to many souls who have been saved from sin. Many sick persons have also been healed through prayer. May God be praised for the manifold blessings which He has been graciously pouring upon this work.

#### WITHOUT HOPE

Lord Halifax, the British Foreign Secretary, recently said, "Without a profound spiritual regeneration of the nations, including our own, it is almost impossible that we shall succeed in preventing war."



**Left column (reading from top to bottom)**

1. Ifoho church and congregation.
2. Brother Udom and his special prayer helpers.
3. Native chiefs who attended the reception Service for the Shirers.
4. Church at Nto Abia Obot, Ikot Ekpene district.
5. Natives who came to communion service on bicycles.
6. Church at Midiam, Ikot Ekpene district.
7. Church at Adiasim, Ikot Ekpene district.

**Center column (reading from top to bottom)**

1. The "orchestra" of Brother Udom's church; 3 tomtoms, 3 African rattles, and 1 bell.
2. Church at Ikot Ekpene, Brother Udom, pastor.
3. Brothers Akpabio, Obot, and Udom, with the chief of the town of Adiasim.
4. Brother Shirer with Brother Wogu on his left, Brother Udom in dark suit, and church leaders in Port Harcourt district.
5. Church leaders in North Aba district standing behind.

6. Another church at Ikot Ekpene, Brother Obot, pastor.

7. Interior of Brother Obot's church.

**Right column (reading from top to bottom)**

1. Pastors, evangelists, teachers, and song leaders at conference in Ikot Ekpene.
2. Church at Itak.
3. Deaconesses of Brother Udom's church.
4. Congregation at Abayi.
5. Church at Ukana, Brother Akpabio, pastor.
6. The Amapuntigha church.
7. Six prayer groups gathered at Ibakase.



## MODERN MIRACLES

(Continued from Page One)

delphia church. As the work spread we met with great persecution.

"Because of the responsibilities of caring for my relatives I sought employment. I became head teacher for three different churches and in each case I was asked to hide my faith in my heart, but I could not do this. Many were saved and healed through my testimony and new assemblies were formed in various districts. In all, fifteen big stations were established. I lost each of my positions because of the stand I took, but finally became headmaster of a school opened by the Philadelphia organization.

"In 1934 a friend of mine, Brother Wogu, sent me a copy of the Pentecostal Evangel in which I read about the Baptism of the Holy Ghost. I became interested and I wrote to the editors asking questions about the Baptism. In response I was given a year's free subscription, which helped me a great deal. A friend in South Africa also wrote letters and encouraged me to tarry and receive the Holy Spirit.

"I spoke to some of the elders of our church about what I had learned, and some of them were convinced that the Baptism was a Scriptural experience. Some of us then began speaking openly about it. Many of our officers would not accept this truth, however, and an assistant teacher and I were obliged to resign from the Philadelphia group. That was on Jan. 25, 1935. When I returned home the next day and reported that I had resigned from the group because of my belief in the Baptism, there was a division in our church, for some of the people stood with me and others refused to believe.

"We who believed rented a small house and there we tarried for the Baptism. After a few days of prayer our Lord met us and gloriously baptized many of us with His Spirit."

That was the beginning of a great Pentecostal outpouring in the region around the town of Ikot Ekpene in Nigeria. It came because Brother Udom had seen the light of the Full Gospel and was determined at any cost to be faithful to it. After reading of the number of missions Brother Udom worked for and how he was dismissed from each, the reader may have certain misgivings, but I read the correspondence that he had with these churches and I saw his various dismissal certificates. He was dismissed entirely because of the stand he took for the revelation God had given him.

A few weeks after this initial outpouring Brother U. E. Obot, a prominent elder in another denomination in Ikot Ekpene, received the Baptism. Through talking with Brother Udom he had been properly converted, and Brother Udom had spoken to him about the Baptism and had also given him a copy of Mrs. Woodworth Etter's book, "Signs and Miracles." Because he had been baptized in the Spirit Brother Obot was obliged to resign from his church, but two hundred members who believed in the Baptism also left with him. These people began holding services in Brother Obot's compound, and soon there was no room for the crowds who attended.

Another Pentecostal outpouring came at Port Harcourt, 65 miles distant, where lived Brother Wogu, the man to whom I had first sent the Evangel and other literature. Brother Wogu had also been affiliated with the Philadelphia

organization, and was a staunch believer in divine healing. After reading about the Baptism in the Holy Ghost he and others received the Spirit, and they were put out of their church. They were not permitted by their township to have services as a church, so they met in Brother Wogu's home as a prayer group.

The Holy Spirit fell widely in all the province of Calabar. Thousands were filled. Pagans who were convicted by the Spirit rushed into the church and fell down before the baptized Christians, screaming and crying, "Pray for me that God will have mercy upon me. He has shown me my sins. I have seen hell. I killed So-and-so and So-and-so with my juju medicine. I have more medicine to kill others, too; come and destroy all." Sinners were convicted without a preacher, and voluntarily destroyed their jujus.

Pentecostal churches sprang up everywhere as a result of the manifestation of the power of God. For example, the church at Itak was started nine months ago through the healing of two sons of one of the chiefs. The chief is favorable, and although he is not yet saved, because of his coming to the church he has been put out of different societies. Another church was started by a native who came to Pastor Udom Akpan one day when sick. Brother Udom prayed for him and he was healed; then he received the Baptism of the Spirit one day when he was up in a palm tree. The people of the town said he was crazy but he began to have prayer meetings in his house, and when it became too small they built a fine native church.

At a bush village called Uyo Afakka Nkan we were welcomed by the chief who explained how he became a Christian. He had been a worshipper of jujus but they had failed to help him. One of his daughters became ill and he sent her and her mother into Ikot Ekpene. While there one of the pastors prayed for her and she was healed immediately. When the mother and daughter returned home the chief asked how much they paid for the healing, and when he learned there was no charge he was amazed. A little later the pastor sought to open a Pentecostal assembly in the chief's town. The denominations opposed this and urged the chief to refuse land for a church. However, he would not agree to do this, for God had healed his daughter. He gave a small site and a Pentecostal church was built. The work grew and at the time of my visit they were building a new and larger church.

There has been much persecution directed toward the Pentecostal work by others. In Ikot Ekpene the government was influenced to raise objections to the work and to charge them with disturbing the peace. The basis of their charge was that the crowds had been so large at the meetings that the meeting-place had overflowed and the main road had been filled with people. Many had been arrested, and when they continued shaking under the power of God even in prison the officers were puzzled. The government tried to get the native administration to make tribal laws outlawing Pentecost, but fortunately some chiefs on the council, although not believers themselves, had relatives who had been healed in answer to prayer and so they refused to have part in such a matter. The persecution was intense for a while. However, some of the native Pentecostal leaders are educated and know

the rights accorded them by law, and through the proper channels they appealed to the High Commissioner. As a result they are now allowed to worship as they please provided they maintain peace.

As we spent only two weeks among the Nigerian churches we could not begin to visit them all. What we did see, however, was marvelous and inspiring. The story of the outpouring in Nigeria, as we pieced together the various things that we learned while going from place to place, reads like the Acts of the Apostles. And to think that all this has been accomplished by God Himself, through the instrumentality of the written Word and without the initiative of foreign missionaries, is remarkable beyond words.

Sister Shirer and I made the journey from Accra, Gold Coast, to this field in our car and house-trailer (936 miles). After three days' traveling, during which time we used a ferry twice, we reached Asaba. The roads were good and all manner of trees were in abundance. At Asaba we crossed the Niger, which is wider than the Mississippi at Memphis. A royal welcome awaited us at Ikot Ekpene, our destination, for we had telegraphed the previous day that we were coming. No sooner had we arrived than the news spread that "their missionary" had arrived, and crowds of people came to greet us.

The first church we visited was one of the local churches of which Brother Udom Akpan is pastor. I was surprised to find such a large building; it will seat more than five hundred. We next visited the other local church, of which Brother Obot is pastor, and we found it even larger (1,000 can be crowded in), although it is only two miles distant. These churches are clean and neat, well ventilated and nicely arranged. They are well built, having walls made of bamboo framework, covered with mud inside and outside, and plastered. With the poles inside to support the roof, they present the appearance of our American tabernacles somewhat.

Another church we saw was in Ifoho, only three miles from Ikot Ekpene. It has only recently been opened, and was brought into existence through the healing of a native. It is situated in a strong Roman Catholic area.

My wife held a women's meeting at Pastor Udom's church and fully 250 were present. It is unusual to find as many African women in a church, but we found as many as 320 women members of one assembly. After speaking to them Mrs. Shirer asked for testimonies, and one after another arose and testified, the majority being along the line of divine healing. The supernatural is the foundation of the assemblies in Nigeria. Brother Udom says that the jujus have great power and people do get healed by going to them. Other denominations do not teach divine healing, so that although their members are nominally Christian they always resort to jujus in times of trouble. The Pentecostal people believe that Christ has power greater than jujus, and while they continue to yield themselves to the manifestation of the power of the Holy Spirit the Lord will continue to do His supernatural work.

At Ukana we found the church packed with about 400 present. The Secretary of the work in Ikot Ekpene District lives at this town, Brother Peter U. Akpabio. He is the pastor

of this church, in addition to being employed as registrar of the native court.

On Sunday, November 20, there was a great reception meeting in Pastor Udom's church. When we arrived the church seemed filled to capacity, but the pastor said, "We Africans know how to crowd," and they do. They packed the platform with evangelists, leaders, and deacons. In front of the platform were song leaders, special singers, and the musicians. Not only was the church filled, but all around the outside they had erected a large arbor under which the greater number of people sat to listen through doors and windows. Over 3,300 were counted present. Such singing! Such clapping! Such rejoicing! At first glance one unacquainted with the African might think the work was superficial as he saw the beating of the tomtoms, the swaying of their bodies as they sang, and so on, but when they give their testimonies one is convinced that many of them have come to know God in a real way. In spite of the large crowd there was no disorder, for the leaders kept the meeting well under control. All joined heartily in the singing, but at just a signal from the song leader everyone stopped in unison. It put us in mind of a Sunday afternoon service at Green Lane camp meeting.

The next morning we went to Ibakase, ten miles distant, where six prayer groups assembled for a service. About 250 or 300 gathered. That afternoon we were back at Pastor Obot's church to meet with pastors, evangelists, leaders and deacons. About 75 were present. We explained the origin and beliefs of the Assemblies of God to them, and they in turn explained to us their need for white missionaries to lead them, for schools for their children, and for a training center for their native workers. They are eager for a white couple who will supervise their work, manage a school for them, and act for them in their dealings with the government. They have been at a great disadvantage in this regard in comparison to the denominations and they long for a white missionary from America. During this conference they pled strongly and eloquently, but I could give them no promise.

On the following day we visited the town of Itak, about fifteen miles from Ikot Ekpene. At this flourishing church a little less than 100 were present. In the afternoon we traveled ten miles to visit the church which was started by the man who received the Baptism while up in a palm tree. About 484 were present at our service here. The next church we visited was also quite large, about four or five hundred people gathering. A chief is a member and regular attendant of this church.

Thus far our visiting had been confined to the immediate vicinity of the town of Ikot Ekpene, but we now set out for a district that surrounds Aba which is 24 miles west. Aba is a large government town on the railway, and the three leaders of the work, Brothers Udom, Obot, and Akpabio, accompanied us. The church at Aba, which can accommodate about 125, was filled for our service. We held another meeting the next morning but were obliged to cancel the further services we had arranged for Aba in order to visit other churches where the pastors were insisting we come.

We consented to visit the church at Amapuntigha, 28 miles north of Aba. On our way to that place we passed through

several towns which had churches under the Amapuntigha pastor. At the third town, Abayi, we stopped and held service with over 100 present. Finally we reached Amapuntigha and found a nice church and congregation.

Returning to Ikot Ekpene we spent a few more days. We held two large communion services with about 500 in attendance at each.

When we bade farewell to this district many of the people came to see us off. An offering equivalent to nearly forty dollars was given toward our expenses, and as had been the case at almost every church we visited, the people brought eggs, oranges chickens, goats, and other foodstuffs in abundance to show their love toward us. We ate as many eggs as we could but when we left we turned over 332 eggs to the native pastor to use as he saw fit! Everyone was very reluctant to let us go, but finally we set out for Port Harcourt, 65 miles distant.

At Port Harcourt we got in touch with Brother Wogu, the man to whom I first sent the *Evangel* and other literature in 1934. They have eleven main places in the Port Harcourt section which consider Brother Wogu their leader. The service we held in Brother Wogu's home was attended by 35 adults, all of them earnest and sincere.

Brother Udom's group contains more than 32 assemblies, and I am sure that his estimate of 6,000 members is not an exaggeration. Brother Wogu's group contains 11 assemblies. I am impressed with the saneness of Brother Udom and Brother Wogu. They are both wonderful men and real leaders. Without a doubt there are great possibilities for the progress of the Full Gospel in Nigeria.

## THE WAY OF SALVATION

### THE POWER YOU NEED

A cultured Chinese gentleman, an ardent admirer of Confucius, said to me the first day I met him: "I know nothing about Christianity, but I should like to know." How should you begin with such an inquirer?

"The teachings of Confucius are very high," was my first remark. He assented readily. "But the Moslem's Koran teaches some excellent things?" "Yes, indeed," said he. "But then the Zend Avesta, and the Vedas and the precepts of Gautama Buddha all contain beautiful counsels," I added. "And even you would confess that Jesus Christ is at least *not inferior* to all these as a Great Teacher?" "Yes," said he, "O yes! I've read the sermon on the Mount—it is truly beautiful."

"Then," I asked, "I suppose you would suggest that each of us ought to follow his own religion—you should be a Confucianist—I a Christian; the Singhalese a Buddhist and so on?" "Yes, that is what we think in China," he replied. "Now tell me," I went on, "where do you find the *power* to carry out what your prophet Confucius teaches?" He leaned back in his chair and laughed aloud. "Oh, I have no power! We admire the teaching but we are *unable to carry it out*." I made no remark whatever.

Then my friend leaned forward and touching me on the knee asked earnestly: "Where do you find the power to do what Jesus Christ commands?"

"That is just where Christianity differs from

every other religion," was my answer. "Our Lord told us, 'Without Me ye can do nothing.' But He also added that He by His Spirit would dwell in our hearts and give us both the desire to do His will and the power to carry that desire into effect." A smile of joy spread over his face: "Why, that is wonderful!" he cried. "Wonderful! Tell me about it."

A few weeks afterwards I had the joy of baptizing my friend.

You too can find in Christ the power you need for an overcoming life.—A. E. Richardson.

### "DEAR GOD"

*Pathfinder* passes on the following touching incident:

We know when little children,  
In innocence they die,  
It is the loving Saviour  
Who takes them to the sky.

When Emil Neuhardt of Minneapolis concluded his sermon at the funeral of four-year-old Floydie Highstrom with these lines, six-year-old Bobbie Lewis, sitting wide-eyed among the mourners, knew what to do. Bobby went home and wrote a letter. Then he went to a mailbox and dropped it in.

Bobby had been Floydie's best friend, almost his only friend. For Floydie's eyes had been crossed since birth and most children had taunted him on the affliction. Two weeks ago Floydie's parents took him to a hospital for an operation to straighten the eyes. All the time doctors were administering the anesthetic Floydie kept saying: "I want Bobby. I want Bobby." He never woke from the anesthetic.

Last week postal inspectors opened the letter which a sorting clerk, puzzled by the address, had turned over to them. The address read: "To God. In Heaven. Up in the Sky." The message: "Dear God, when I go upstairs, please let me see Floydie."

It was signed, "Bobby."

### A RABBI SURPRISES THE CONGREGATION

Writing in *Sunday School Times*, Howard M. Green, tells the following personal experience:

"While riding one day in a New York subway train I breathed a prayer of guidance as to how to begin a conversation with a young Jew who sat beside me. I handed him a tract and waited for him to read it. Then I asked him how he felt toward Christ. He tried to evade the question, but after awhile he said this: 'I must get off at the next station, but I will tell you what our rabbi told us in the synagogue last week. He said that he was beginning to think that Jesus Christ, after all, may be our Messiah, and that we have been wrong all these centuries.' The Jew smiled as he said it, and then added, 'You look surprised. So did all the Jews in the synagogue.' He then got off the train, and I have always regretted that I did not forget my business errand and follow him in an effort to learn who the rabbi was and further persuade my young traveling companion. As it was, I prayed that both he and the rabbi would soon find Christ as their Saviour."

# A Broken Neck Healed

To start with I am going back to the time when I was a sinner. I am forty now. I look back and see myself going the downward road. Oh, how good the Lord was to spare my life until I saw myself as I do now. Thank God, one Sunday morning I went to hear Brother Javins preach. I had gone twenty-one miles after him. When he got through preaching and gave the altar call I gave him my hand and asked him to pray for me. I thank God for that step I made. I do not regret it. How I do praise God for that Sunday morning. After church I took Brother Javins back to his home, and my wife who was a sinner too went with me part way. She and the two children stopped on the way at her sister's to wait till I came back by for them after church at night.

Oh, what a happy night that was for me. It was January 30, 1938. Praise His holy name. I thank Him for the way things worked out. The text the evangelist took that night was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I couldn't sit still for the way she was laying it on to me. The devil was telling me not to start for the people were strangers to me and they would make fun of me. I thought she never would stop preaching. I looked at my watch. It was getting late and I didn't know what to do. I knew my wife was waiting for me, and she didn't trust me any too much in those days. There I was. I knew if I went up and got saved my wife wouldn't say anything. Oh, how the people were praising the Lord.

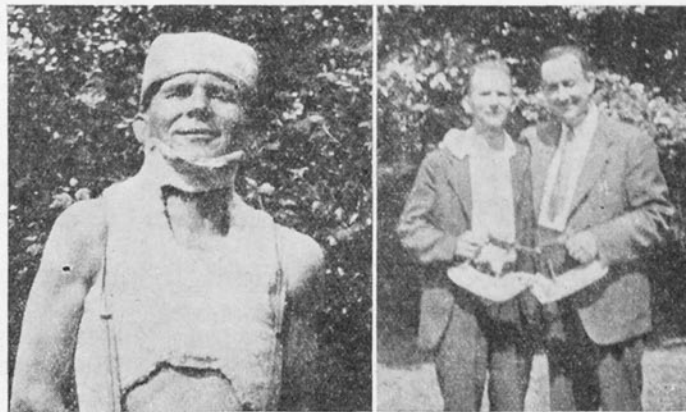
But I said to myself, "Now if I go up there I don't want that kind of religion." They were going all over the church house, for the Lord was surely sending down the power. I said to myself, "I want just enough religion to know I am saved; but I don't want to shout like they are." But I did go to the altar and gave them my hand and God my heart. Oh, how happy I get when I tell this. I went to praying the best way I knew how for I never had tried to pray before. I tell you the devil and I had it, for he began to tell me the things I had done; and I began to wonder how I should know when I did get saved. I thought I should begin to feel a little bit better, and how should I know when I had enough. So I just kept on praying.

I said, "Lord I will give up this old world and everything for you," and it wasn't long before I came up out of there, for He had spoken peace to my soul. He didn't give me the kind of religion I just told you I wanted, thank God. He gave me the kind that made me want to praise God, and every time I would think what I was saying I would jump that much more.

So we all left the church and I came down where I had left my wife and children. My wife had it all laid out for me; but when she saw me she saw she was looking at a new

man, one she had never seen before. Praise God! I was cleaned up, thank God. He had made a new man out of me. She was walking the floor with the baby and was tired. She was ready to go so I said, "I am ready, Thank You Jesus." Oh, how happy I was.

When I got the car started up the road I put one arm around my wife and said, "Look here." She turned around, and I said, "You are looking at a new man for I have found the Lord. She said, "I am glad to hear that." No wonder she was glad, for we have never had a quarrel since that day, and we are trying to bring up the children to walk in our footsteps, for my wife got right with God, and I thank God for a happy home which we didn't have before. When I got home that night I was still getting



1. D. P. Holstein, in brace, before healing.  
2. With Evangelist Harvey McAlister, after his healing.

blessings from the Lord. It snowed that night after we got home, and in the morning how beautiful everything looked.

I did not realize God could heal people, and when people would send for my mother to pray for some sick one I would just laugh about it; but oh, how God changes things. I have been a coal miner all my life. On the fifth of March right after I was saved, a broken trolley wire in the mine struck me and broke my neck, fractured my skull in two places, and knocked out two teeth.

My brother Ike saw the shape I was in and he went to mother's home and asked her to pray for him. They got down and prayed and God saved Ike. He is living a godly life now, and says it was my getting hurt that caused him to change his ways. They told me in the hospital about Ike's getting saved and how I did thank God I had got hurt. If it would cause another of my brothers to get saved I would go through it again.

They let me lie in the hospital from Saturday until Wednesday, before they did anything to me. Then they took me to the operating room and put a cast on me. They wanted to put me to sleep because they didn't think I could stand the pain; but I didn't allow them to. My head had never been off the pillow

since my neck had been broken, so I prayed to the Lord to be with me.

When they took me into the operating room the doctors weren't ready for me. That gave me a chance to pray. The more I prayed the darker it seemed to get; and I said, "Lord, if I ever needed You it is now." When I said that the Lord spoke to me as plainly as I shall ever hear any one speak. This is what He said to me, "Hold to My unchanging hand." Oh, what a happy moment for me! I knew God was with me. I took my Saviour at His word and rose up off the table, and my neck held my head up.

Two doctors just stood and looked at me. They set me on a stool, and put a strap around my neck connected with a pulley. The doctors held down on my shoulders and pulled my neck back to the place where they wanted it. I felt no pain, Glory be to God. They held me in this shape while I praised God and they made a cast, as shown in the picture. I had to wear this for three months. I couldn't get a shave or a hair cut the whole three months, but I kept on praising God.

I went to church with the cast on and worked in the store. When they took the cast off I had to wear a brace. They told me I would have to wear it the rest of my life; but I told them I wasn't going to do it. I pulled it off when I got home. But I could turn my head only a very little and could not open my mouth when the brace was off. When strangers were around I would put it on, and when I went out too, because it hurt me so bad when I was jarred.

My sister lived at Mount Hope, West Virginia where a meeting was going on, and she asked me to come out there and be prayed for. What the Lord had done for me in the hospital helped me to have faith and I went. I heard Brother McAlister preach, but I didn't get to be prayed for. I went back home, and the hospital asked me to come and let them make a photograph of me. They took a picture and when it was finished they took nine more X-rays. That shows me there was something the matter. Then they told me to go on home.

I went back to Mount Hope the next Sunday. I told my wife I was coming back a healed man. Glory to God! Thank You Jesus for that wonderful day. Brother McAlister called me up and he and Brother Broyles from Dorothy laid their hands on me and we all went to praying. I had my brace on; but when the power fell and God healed me I took the brace off by their help.

When my brace was off I couldn't open my mouth, neither could I turn my head. But, Brother, when I got the brace off, my mouth flew open and I could move my head any way I wanted to. Thank You, Jesus. I like to have wrecked that place, I felt so good. On the way back home I was praising the Lord for healing me, and looking back to see if cars were coming, when I wanted to, and trying my neck too. I owe my life to God and I am trying so hard to live as He wants me to. But I haven't received the Holy Ghost Baptism yet. (In a later letter Brother Holstein tells with great joy of having received the Baptism on January 22, 1939. Ed.)

(Continued on Page Sixteen)

# "You Show Me a Live Sunday School"

## "Build Up Your Sunday School and

Assistant General Superintendent Fred Vogler and Gospel Publishing House Manager J. Z. Kamerer are enthusiastic about the possibilities of the Sunday School. The statements at the top of this page, in bold face type, were made by them. These statements are TRUTH and not theory!—proved by our many successful Sunday Schools.

### FAITH PLUS ACTION

Many pastors have told us how distressed they were at finding themselves heirs to run-down Sunday Schools, or Schools which had *existed* for years with no apparent growth or development. Becoming burdened, they saw that certain steps had to be taken to bring about a healthy growth. They sought assistance from capable persons, made a careful study of improved Sunday School methods, and acted in faith.

### CO-OPERATION ENLISTED

Having a Pentecostal experience, they realized that if their efforts were to be of lasting value they must retain in the School the deepest spiritual atmosphere, while providing for growth and improvements, for no Sunday School, hoping to receive God's approval, can afford to substitute any person or anything else for spirituality.

With the knowledge that the Sunday School is the training ground for church leadership, these pastors called a number of carefully chosen men and women into a prayer and workers' conference, and upon the hearts of this special group the call to service was laid. Such confidence in the workers usually found ready response, and the new task was begun.

### DID THEY SUCCEED?

"They ceased not to teach and preach Jesus Christ," "And believers were the more added to the Lord, multitudes both of men and women" (and children), "And the



**Green Forest, Ark., Assembly of God Sunday School**  
Pastor: Omer Jarrell Supt.: Roy Hobbs

**Seminole, Okla., Riverside Sunday School**  
Pastor: Dave Rope Supt.: L. C. Herring

**Velma, Okla., Assembly of God Sunday School**  
Pastor: W. Lowder Supt.: Hugh Cowan

**Fittstown, Okla., Assembly of God Sunday School**  
Pastor: Haskell Rogers Supt.: Mrs. Johnie Hines

**Siletz, Ore., Gospel Sunday School**  
Pastor: Jeannette, Pa., Pentecostal Tabernacle Sunday School  
Pastor: Harry M. Strachan Supt.: Howard Southwell  
Lancaster, Pa., First Pentecostal Sunday School  
Pastor: Wilfred A. Brown Supt.: Luther Kepple  
Supt.: Norman M. Nissley

## Recent Additions

### First Class Sunday

**Sullivan, Mo., Assembly of God Sunday School**  
Pastor: Earl J. Hance Supt.: Johnny Allen

**Willow Springs, Mo., Assembly of God Sunday School**  
Pastor: R. B. Noland Supt.: Russell Cover

**Harrison, Ark., Assembly of God Sunday School**  
Pastor: Corbett C. Crace Supt.: Claude Brisco

**Trumann, Ark., First Assembly of God Sunday School**  
Pastor: B. T. Blake Supt.: W. W. Turman

**Donalsonville, Ga., Pleasant Hill Sunday School**  
Pastor: Howard Griffin Supt.: H. E. Bowen

**Lewistown, Pa., Full Gospel**  
Pastor: F. F. Reidenbach

**Knoxville, Tenn., Island Home**  
Pastor: W. L. Lyle

**Bowie, Tex., Pentecostal**  
Pastor: Sam Case

**Dallas, Tex., Central Tabernacle**  
Pastor: R. F. Baker

**De Leon, Tex., Assembly of God**  
Pastor: J. E. Inlow

**Houston, Tex., Lindale Assembly of God**  
Pastor: R. S. Jessup

Lord added to the church daily such as should be saved."

These quotations are of course from "The Whitened Harvest Field" of Peter and John's day, but they read very much like letters we are receiving from enthusiastic Sunday School workers. We thank God for the book of Acts! It is the Pastor's and Superintendent's *greatest* Sunday School Guide Book.

### A NEW TESTAMENT GROWTH

Spiritual growth in our day is illustrated by the report from a pastor who, 18 months ago, had a School with an enrollment of 40, with four classes. He harnessed prayer, faith, and cooperative action, and today the enrollment of that School exceeds 600, with a record attendance of 612. This pastor made a careful study of better Sunday School methods in the books, "A Successful Sunday School," by Riggs, and "Successful Sunday School Teaching," by Pearlman. Articles describing successful efforts of other Schools as related in the *Pentecostal Evangel* also struck fire in his heart and netted the results related elsewhere in this issue.



## Sunday School

1. 20 PER CENT Attendance Gain  
A gain in average attendance of at least 20%
2. Sunday School Equal to  
Have Sunday School enrollment at least equal to
3. 95 PER CENT Attendance of Pastors  
Have Pastor attend at least 95% of all regular
4. 95 PER CENT Attendance of Superintendents  
Have Superintendent attend at least 95% of all regular
5. 90 PER CENT Attendance of Teachers  
Have teachers attend at least 90% of all regular
6. One Teacher Training  
Conduct at least 12 classes of 45 minutes or more
7. 90 PER CENT of Scholars Attend  
Have at least 90% of Sunday School scholars
8. 3 PER CENT of Scholars Contribute  
Lead to Christ at least 3% of Sunday School scholars
9. 20 PER CENT Increase in Regular Offerings  
Increase regular weekly offerings at least 20%
10. 20 PER CENT Increase in Missions  
Increase monthly missionary offerings at least 20%
11. Cradle Roll 5 PER CENT of Enrollment  
Have a Cradle Roll at least 5% as large as enrollment
12. Home Department 5 PER CENT of Enrollment  
Have a Home Department at least 5% as large as enrollment

A Perfect School  
A First-Class School

WE CAN MAKE OUR SCHOOLS PERFECT  
if we'll pray and

THE GOSPEL PUBLISHERS  
SPRINGFIELD, MO.

# and I'll Show You a Live Church!"

## Contributions to Our School Honor Roll

Indianapolis, Ind., Woodworth-Etter Tabernacle S. S.  
Pastor: Thomas Paino Supt.: George Myers

Belle Plaine, Iowa, Assembly of God Sunday School  
Pastor: Chas. R. Ledger Supt.: Mrs. Eva I. Ledger

Clinton, Iowa, Full Gospel Tabernacle Sunday School  
Pastor: C. E. Thompson Supt.: Mrs. Gus Hagenson

Keokuk, Iowa, Little Log Church Sunday School  
Pastor: Roy Canady Supt.: Cecil Hancock

Earl, Ark., Assembly of God Sunday School  
Pastor: G. N. Robbins Supt.: R. L. Drew

Tabernacle Sunday School  
Supt.: Elmer J. Weikel

Pike Gospel Sunday School  
Supt.: O. L. Kelley

Central Sunday School  
Supt.: J. C. Hunt, Jr.

Tabernacle Sunday School  
Supt.: H. D. Owens

of God Sunday School  
Supt.: Cleburne Brownlie

Assembly of God Sunday School  
Supt.: F. Singletary



Karnes City, Tex., Full Gospel Sunday School  
Pastor: Jesse Van Winkle Supt.: Gean Nutt

Kilgore, Tex., Assembly of God Sunday School  
Pastor: Coy R. Long Supt.: J. L. McKinley

Sedro Woolley, Wash., Bethel Tabernacle Sunday School  
Pastor: A. J. Reudger Supt.: Mrs. Velma Bee

Kaukauna, Wisc., Gospel Tabernacle Sunday School  
Pastor: Leslie R. Clevenger Supt.: Miss Leone Wenzel

Mosinee, Wisc., Community Gospel Tabernacle Sunday School  
Pastor: Russell Beckett Supt.: Mrs. James McKellips

Stevens Point, Wisc., Gospel Tabernacle Sunday School  
Pastor: N. L. Shotwell Supt.: Mrs. N. L. Shotwell

Glenrock, Wyo., Assembly of God Sunday School  
Pastor: Paul Hokanson Supt.: Jim Camm

## You'll Build Up Your Church"

ing at the Goal Chart you can quickly tell how nearly *dry*, or how low you are. If your School is dwindling; if your workers are lax in attendance; if you are without trained teachers; if your School is without evangelistic passion, and indifferent toward missionary advances; and if you are not deeply interested in the tiny tots and shut-ins, the chart indicates your condition and shows you are badly in need of a refilling.

### THE LIST IS GROWING

In the box (center page) are listed recent additions to the First Class Sunday School Honor Roll. The Lord is blessing our work to a marvelous degree! Our hearts rejoice as we hear of the many advances being made by our Sunday Schools.

We recorded 634 new Sunday Schools in 1937; 1089 new Schools in 1938 (year ends September 30). We believe by your working with us together with Him, we shall be able to record 1250 new Sunday Schools this year.

You will work and *pray* to this end, won't you? and we'll be looking forward to meeting a host of workers from every section in a great Sunday School Conference during the Camp Meeting and General Council sessions—Camp Meeting August 30-September 7, General Council September 7-14.

### SPRING MONTHS AHEAD

The very mention of spring brings to mind the many possibilities of the Sunday School. Nature will abound with new life and abundant growth—May this be true of each Sunday School! We will, so far as possible, assist you in the furtherance of your work. If you do not already have our two-color chart (size 12¼x19½ inches), "Our Sunday School Goal" (shown in miniature, center page), you may write for same. With the chart we will send helps which will guide you in having a First-Class Sunday School.

May God bless you! Pray for us.

Sunday School Department

### IT'S FOR YOU!

You, too, may have a BIGGER and BETTER Sunday School—a First Class Sunday School! "But," you may say, "we have a good Sunday School. We meet 52 times a year from ten to eleven. We have eight classes, use good literature, and haven't lost a pupil; have held to our faithful superintendent for 17 years. He hasn't missed a Sunday! Does not that make a good Sunday School? By what other method should we determine the standing of our School? and is it Scriptural for us even to have a Standard of Measurement?"

Answering the last question first—Paul, the ideal teacher, set forth *standards*—both for individuals and for bodies of believers.

Any Sunday School leader, then, will be moving in the will of the Lord by adopting (it is optional, not obligatory) as a highly practical Standard, "Our Sunday School Goal," and planning with confidence to reach First Class rank.

By this Standard of Measurement, leaders may determine the progress of the local School. It works! and will not leave you stranded like a faulty gas gauge on your car, for it never fails to register. By glance

## OUR School Goal

- \_\_\_\_\_ 20 points
- \_\_\_\_\_ 10 points
- \_\_\_\_\_ 5 points
- \_\_\_\_\_ 5 points
- \_\_\_\_\_ 20 points
- \_\_\_\_\_ 5 points
- \_\_\_\_\_ 9 points
- \_\_\_\_\_ 6 points
- \_\_\_\_\_ 5 points
- \_\_\_\_\_ 5 points
- \_\_\_\_\_ 5 points
- \_\_\_\_\_ 100 points
- \_\_\_\_\_ from 81 to 100 points

... A FIRST CLASS SCHOOL  
... work to that end.

... PUBLISHING HOUSE  
... D, MISSOURI

# THE SUNDAY SCHOOL LESSON

## Rebellion of Absalom

Lesson for March 5, 1939. Lesson Text:  
2 Samuel 15.

*Under the Rod.* In 2 Samuel 7 we have recorded the covenant God made with David. There is an important principle set forth in this covenant, a principle which is an important one for all of us to learn. The Lord was speaking concerning the seed which was to be David's and said, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." This principle of God's dealing with the seed of David we see to be the principle in which He dealt with David himself, and in this lesson we see *David passing under the rod.* His heavenly Father is chastening him for the misdeeds of former years. But in view of the fact that David had thoroughly repented God had declared, "But my mercy shall not depart away from him, as I took it from Saul." F. B. Meyer says, "Forgiven men may have to reap as they have sown." Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6:7, 8. In the days of Absalom's rebellion poor David began to feel the pressure of the upper and nether millstones of God's chastening judgment for his great sin against Uriah the Hittite and his wife.

*"In due season we shall reap."* Jacob deceived his aged father pretending to be Esau. Years later, in Jacob's old age, his sons deceived him in like manner. And now in this lesson we see David reaping what he had sown. He had been guilty of the sin of lust and adultery. Now his son, Amnon, had committed a terrible deed of lust. The horrified father must have beheld his own guilt in the action of his son, as recorded in 2 Samuel 13. David had been guilty of betraying his friend Uriah. Later he reaped the consequences in the treachery of his own trusted friend, Ahithophel. v. 12. Doubtless David referred to this in Psalm 55:12-14, and in Psalm 41:9 where he referred to the treachery of his "own familiar friend, in whom I trusted." David had been guilty of the murder of Uriah. A murder had occurred in his own family, one brother murdering another, so that David had it brought home to him in terrifying fashion the awfulness of taking human life.

*Disciplining Children.* There is no record of David's punishing Amnon for his great sin, nor is there any record of his punishing Absalom for the murder of Amnon. In these last days of lawlessness, may God give us Christians the courage and grace to discipline our children when they need it. The tendency

to overlook their so-called "little faults" will breed in them a spirit of lawlessness which may finally make licentious Absaloms out of them. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. 13:24. "Chasten thy son while there is hope (hope of his mending his ways), and let not thy soul spare for his crying." Prov. 19:18. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22:15. "The rod and reproof give wisdom:

**ARE YOU THIS KIND OF THIEF?**

**"He's a fine fellow,  
BUT——"**



**So Absalom stole the hearts  
of the men of Israel. 2 SAM. 15:6**

10

RAMSAY

but a child left to himself bringeth his mother to shame . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:15, 17. Let us heed these God-inspired principles on proper child training.

*God's Loving Chastening.* Coming to the New Testament we see that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Heb. 12:6, 7. God gives us the reason why He chastens us, "that we might be partakers of His holiness."

*Afterward.* "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. Thank God for the "afterward." There was a blessed "afterward" for David. He held steady under the chastening rod and God brought him

through chastened, repentant, and purified. In the 34th chapter of Ezekiel we see not only a picture of the restored Israel but a prophecy concerning the one who shall be their shepherd: "I will set up one shepherd over them, and he shall feed them, *even my servant David*; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them."

*A Song in His Sorrow.* Turn to the 3rd Psalm. We learn from this Psalm, given on this occasion, what David was going through. He says, "Many there be which say of my soul, There is no help for him in God." But we find him asserting his faith in God, "But Thou, O Lord, art a shield for me; my glory, and the lifter up of my head." He makes the prayer, "Arise, O Lord; save me, O my God." And God heard and answered his petition. We may have to go through many trying experiences but we can make our prayer to the God of infinite mercy, assured that His compassions fail not. They are new every morning.

*"The Healer Was There."* Here is a consoling word from Mrs. M. S. B. Dana: "I saw a fond father and mother, who leaned on the arms of a dear, gifted son; and the star in the future grew bright to their gaze, as they saw the proud place he had won; and the fast coming evening of life promised fair, and its pathway grew smooth to their feet; and the starlight of love glimmered bright at his end, and the whispers of fancy were sweet. And I saw them again, bending low o'er his grave where their heart's dearest hope had been laid; and the star had gone down in the darkness of night, and the joy from their bosoms had fled. But the Healer was there, and His arms were around, and He led them with tenderer care; and He showed them a star in the bright upper world; 'twas their star shining brilliantly there! They had each heard a voice—'twas the voice of their God: 'I love thee! I love thee! Pass under the rod.'"—Harry J. Steil.

### NEW SUNDAY SCHOOLS

We are glad to record 285 new Schools that have been opened during the last three months (October, November, December).

There are nine States that we do not have a record of opening a new Sunday School during this period: Delaware, Idaho, Mississippi, Nevada, North Carolina, North Dakota, Rhode Island, Utah, and Vermont.

Our records show that Six States—Massachusetts, New Hampshire, New Jersey, South Carolina, South Dakota, and Connecticut, opened one each, and that 279 new Sunday Schools were opened in the remaining States (and Canada-Foreign) as follows: Alabama, 7; Arizona, 4; Arkansas, 17; California, 27; Colorado, 6; Florida, 5; Georgia, 2; Illinois, 5; Indiana, 4; Iowa, 5; Kansas, 5; Kentucky, 12; Louisiana, 5; Maine, 3; Maryland, 2; Michigan, 14; Minnesota, 6; Missouri, 29; Montana,

# Successful Vacation Bible Schools

Shown Right Are:

1938 Vacation Bible Schools held at

- (1) Sterlingville
- (2) Larch
- (3) Brimley
- (4) Blairville
- (5) Neebish Island
- (6) Rosedale
- (7) and (8), Transportation, Cottage and Cost of Schools made possible by a gift from a consecrated business man. Towns listed are all in Michigan. Schools were conducted by Misses V.



A little girl of ten had faithfully attended church with the family, and in her heart God had created a deep hunger for Himself. Eagerly she listened to the stories of Jesus. How her heart yearned to know Him! At last the day arrived for the pastor's yearly visit to her home; now she could tell him of her desire to find Jesus. As was his custom, the pastor called each member of the family aside for prayer and personal dealing. In her little-girl way she tried to make known her desire, but was turned away as "too young to understand." Her heart was heavy; how could she ever find Him with no one to show her the way? Years passed; the little girl became a young woman before, at the age of twenty-one, she was led to the Savior for whom her heart had long yearned. God gave her a special love and burden for the souls of boys and girls, and has signally blessed her ministry to them.

In the summer of 1938, God led this young woman, Bertha Veneberg, and Juanita Diehl, to spend the vacation months in pioneer Daily Vacation Bible School work. A Christian business man provided a bus for transporting the children, and with their Bibles, blackboard, and portable organ they set out to win the boys and girls for Christ. Schools were held in six places (see accompanying pictures). Sometimes a church was available; sometimes a consolidated school was used. Here the

children were given the Word of God through Bible stories, illustrated Bible lessons, memory work and Bible drills. Handwork and choruses were added attractions. The children responded eagerly to the teaching of the Word, and more than thirty were won to the Lord.

At one place—Neebish Island—the church had been closed for two years. Nothing daunted, they announced a Vacation Bible School and opened the doors. The children came once—and came again. They carried home enthusiastic reports of the Bible school. Soon the parents, too, became interested, and services for them were held at night. Several children and adults were saved, and the whole island was stirred. Now the church is being rebuilt in preparation for regular services there. Only God can measure the results accomplished for Him through this one Vacation Bible School.

It was God who enabled these two workers to teach and win these boys and girls. He will use you, too, in this blessed ministry if you will heed His call and step out in faith wherever He may lead you. Look about you! There are many other jewels to be won for His crown.

Begin now to plan your Vacation Bible School. We are eager to help you. Write for our free helps for children's workers.—M. A. B., S. S. Dept., Gospel Publishing House.

sister churches coming to us for the first time for our Seven-Year Whole-Bible Course; 16 are new Schools we were unable to classify as above.

In opening each of these Schools, the Gospel Publishing House has assisted by supplying Sunday School literature at half price for a period of six months.—Sunday School Department, GOSPEL PUBLISHING HOUSE.

### FREE LITERATURE DONATIONS

Large donations of our literature are made in opening new Sunday Schools. To give our readers an idea of the extent of this work, we print below a list of our donations of free literature for the fourth quarter 1938.

Article	Quantity
Primary Story Paper	790
Our Pentecostal Boys and Girls	1,642
Intermediate Young People	2,171
Gospel Gleaners	3,763
<b>Total</b>	<b>15,476</b>

Primary Quarterly	76
Junior Quarterly	105
Senior Intermediate Quarterly	319
Adult and Young People's Quarterly	809
Children's Teachers' Quarterly	42
Junior Teachers' Quarterly	67
Senior-Intermediate Teachers' Quarterly	91
Adult and Young People's Teachers' Qt.	1,293
Picture Lesson Cards, sets	351

**Total** ..... 3,213

Pentecostal Evangel	10,215
Christ's Ambassadors Herald	210

**Total** ..... 10,425

### Much Appreciated

Pastor A. Pierce of Manitoba, Canada writes: "My heart floods with gratitude toward the members and friends of the Gospel Publishing House who make it possible for the distribution of Sunday School literature to new assemblies. If it were not for this Christlike sacrificial spirit many Sunday Schools, such as the one I am endeavoring by God's grace to establish, would not have the needed reading material for the children for months after the work was begun."

### "AN HOUR OF MY LIFE"

In the life-story of the great composer and teacher, Sterndale Bennett, it is related that there came to him a noted artist-vocalist, one of his early pupils, who said: "I have studied under masters in many countries, but I never received such inspiration to the highest art as came to me from you." "Madam," replied the master, "I always aimed to give you, not a music lesson, but an hour of my life." Can we say we aim to give not a Sunday School lesson, but an hour of our lives? An hour in which we impart our very life to the children?

### THE TEST

When two men are walking down the road with a dog following them, you can't tell whose dog it is until the road forks. Then you can tell. The dog will follow his master. Next Wednesday night the theater will open and the prayer meeting bell will ring. Right there the road will fork and if your wife will keep her eyes on you, she will find out whose dog you are.—Sam Jones.

5; Nebraska, 4; New Mexico, 3; New York, 2; Ohio, 10; Oklahoma, 23; Oregon, 8; Pennsylvania, 7; Tennessee, 2; Texas, 19; Virginia, 7; Washington, 4; West Virginia, 5; Wisconsin, 5; Wyoming, 2; Canada, 7;

Foreign, 7. Missouri, California, Oklahoma, Texas, and Arkansas rank highest.

Of the 285 Schools, 246 were entirely new Schools; 6 were reopened abandoned Schools; 17 were either union or established Schools of

## THE OUTLOOK AND THE UPTOOL

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

### MINERS BECOME PREACHERS

The *Methodist Recorder* states that more than 250 miners in South Wales have deserted the coal fields in the last three years to become ministers of the gospel.

### THE MISUSED CROSS

In order to avoid discrimination Jewish New York girls have taken to wearing golden crosses when applying for positions. Said J. X. Cohen, Jewish leader: "Our pity should go out to these misguided young girls who, if I may speak in Christian fashion, have found the burden of the cross of their existence too great for weak, young shoulders to bear."

### THE FOLLY OF THE WISE

Here is a new explanation of the empty tomb. The *Sunday School Times* quotes Mr. Haslehurst, Vice-Chancellor of Chichester Cathedral, Eng., who offers this as a possible explanation of the Empty Tomb: that the earthquake, on the day of crucifixion, may have caused a fissure into which Christ's body disappeared. The tomb then recovered its previous shape and the stone rolled away.

To what lengths some people will go rather than believe the simple record of the Gospels!

### ARAB-FASCIST ALLIANCE SEEN

Walter Lippman, in a syndicated article on "Britain at Bay," declares that the Empire is under fire on three fronts—Palestine, Europe, and the Far East. "It is, unfortunately, not a coincidence," Lippman writes, "that the Munich accord has been followed by an Arab rebellion in Palestine and by the Japanese invasion of Southern China." The writer goes on to point out that "The second area of vital defense is in the Mediterranean from Gibraltar to the Suez, and here the British position is gravely impaired by Italy, by General Franco, and by the Arabs, who are clearly—in fact openly—in some sort of connection with the Rome-Berlin axis."

### REVIVAL

We should welcome every sign of an awakening in the churches. *International Christian Press Service* (quoted in *Presbyterian*) tells, for example, of what is known as the Pilgrim's Movement in the Orthodox Church of Yugoslavia: "Its aim is to promote a life that is truly Christian, on the basis of the gospel. Its first principle is that all propagation of Christianity must begin with a transformation of personal life. In addition to seeking to maintain a keen religious life in each of its members, it organizes pilgrimages in Yugoslavia and Palestine and also 'retreats.' . . . Many villages have been absolutely transformed since their coming. . . . New churches have been built. . . . When at the monastery of Tavka, a lecture was given on the organization and aims of the Pilgrims, the lecturer ended with the question, 'Do you believe that Christ will vanquish all difficulties and overcome all His adversaries?' Fifteen thousand people replied with a single voice: 'Yes, we believe it.'"

### THE MISTAKES OF SCIENCE

According to *Alliance Weekly*, "an exchange tells of human bones being found in strata underlying vast deposits of mud in California. So-called competent authorities declared them to be at least 75,000 years old. The thickness of the super-imposed mud, they said, 'proved' that it had taken all that time for the deposit to be formed. They dug deeper still, and unfortunately for the competent authorities, found in those prehistoric depths an old United States army button."

### REDEEMING THE EXILES

The Jews of England are being asked to give their silver and gold to redeem their distressed countrymen. The following appeal appeared in display type in the *Jewish Chronicle*:

"Thousands of our fellow Jews are being driven to desperation. The pitiful child refugees who have been brought to this country represent but a fraction of these tragic legions, moving to their doom! For them land must be found. In such times gold and jewels in your cupboards, and silver displayed in your cabinets are a standing reproach to the Jewish people. Clear your conscience! Send your gold, jewels and silver now!"

### THE HAMMER OF THOR

In 1834, Heinrich Heine, a German poet who embraced Christianity, made the following prediction: "Christianity has occasionally calmed the brutal German lust for battle, but it cannot destroy that savage joy. And when once that restraining talisman, the Cross, is broken, then the old combatants will rage with the fury celebrated by the Norse poets. . . . Then the old stone gods will rise from unremembered ruins and Thor will leap to life at last and bring down his gigantic hammer on the Gothic Cathedrals. Do not smile, it is no mere fantasy. German thunder is truly German; it takes its time, but it will come, and when it crashes, it will crash as nothing in history crashed before. Never doubt it; the hour will come."

### GERMANY AND RUSSIA

"It is now known that a secret plot has been developing to overthrow Hitler, and to substitute for the Nazi regime a government prepared to collaborate with Russia," claims *Advent Herald*. "The plot has been discovered, and twenty-one persons are to be judged in camera in the People's Court at Berlin for high treason. The death sentence will be demanded. The trial will exceed in magnitude even the Reichstag fire trial in Leipzig. The prosecution suspects that the plotters were encouraged and supported by Soviet Russia. At the same time it is reported that Stalin has now got rid, by execution mostly, of all who supported the original Soviet policy. He has also revised the constitution so as to bring it nearer in effect to Nazism with a view to an early alliance."

Many students of prophecy see in this a step towards the fulfillment of Ezekiel chapters 38, 39.

### MONEY AND MEN FOR PALESTINE

Reports *Dawn*: In 1935, 61,854 Jews entered Palestine; in 1936, 29,727; and in 1937, 10,536. The maximum number of foreigners to be admitted into Palestine for the six months ending March 31, 1939, is 4,870. The British soldiery in Palestine now number 23,500. American Jews numbering 4,500,000 plan to raise \$9,216,000 during 1938 for the relief of persecuted Jews. Since 1914 American Jews have provided \$8,352,000 for relief of European Jews.

### JEWIS AND COMMUNISM

A writer in *The Presbyterian* claims that "Many exaggerations of Jewish characteristics and world influence have distorted our view. For instance, we are told that Communism is a Jewish movement, and that the Soviets are controlled by renegade Jews. Let us see: The supreme governing body of Russia is the 'Politbureau.' It consists of nine members, with four associated candidates. Of the nine members, Stalin is a Georgian, one is a Pole, one an Armenian, four are 'Great' Russians, one has an unknown ancestry, and one, Kaganovitch, is a Jew. Of the four candidates, two are 'Great' Russians, one is a Ukrainian, one a Lett. Of the nineteen Commissars, heads of government departments, only four are Jews. A Russian anti-Bolshevist paper published in Paris gives the percentage of Jews in the Communist Party in Russia as 4.34."

### A BROKEN NECK HEALED

(Continued from Page Eleven)

It was the 28th day of August, 1938 when God healed me. Isn't it wonderful what the Lord can do for you when you change doctors? Since then people from all around send for me to come and give my testimony. About two or three weeks before our last baby was born I got a letter asking me to come to Pax, West Virginia and testify. I thought I couldn't get away. I got up that morning and went to the table. I thought about those people over at Pax, and then I couldn't get my mouth open. It was just like it had been before I was healed. I didn't want my wife to see, but she noticed it. Then my mother came and asked what I had done, for she knew how God had healed me.

I walked the floor and prayed and cried, but my mouth would not come open. I told Mother I didn't know what I had done unless it was failing to go to Pax to tell about what God had done for me. Then I asked the Lord to show me if He wanted me to go to Pax, by opening my mouth. Then my mouth flew open and I got a blessing. So I knew I was to go to Pax. And Brother, it didn't take me but a few minutes to get started. Oh, how the Lord blessed me that day; bless His holy Name.

My neck has never given me any trouble since then. I go to lots of places to tell about my healing, and no place is too far. I am a poor man but God has always made a way for me to get there. I love to tell what God has done for me.

The other cut is a picture of Evangelist Harvey McAlister and me after I was healed.—D. P. Holstein, Keith, West Virginia.

Ed. note—The above testimony is verified by W. P. Broyles, Route 1, Mount Hope, West Virginia, Pastor at Dorothy, West Virginia, who prayed for Brother Holstein.



"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE"

**FIELDS**

BELGIAN CONGO  
EGYPT  
GOLD COAST  
IVORY COAST  
LIBERIA  
SIERRA LEONE  
CHINA  
TIBETAN BORDER  
MANCHURIA  
MONGOLIA  
JAPAN  
INDIA  
BURMA  
CEYLON  
PHILIPPINE ISLANDS  
FIJI ISLANDS  
STRAITS SETTLEMENTS

E. S. WILLIAMS, GEN. SUPT.      FRED VOGLER, ASST. GEN. SUPT.      J. R. FLOWER, GEN. SEC'Y  
NOEL PERKIN, MISSIONARY SECRETARY

# FOREIGN MISSIONS DEPARTMENT

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD  
INCORPORATED

CABLE ADDRESS GENCIL

336 WEST PACIFIC ST.  
SPRINGFIELD, MISSOURI

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PALESTINE  
TRANSJORDAN  
IRAN  
GREECE  
POLAND  
BULGARIA

## THE MISSIONARY PENNY MARCH

A Word to Every Sunday School Superintendent

Dear Superintendent,

Great things are usually made up of many little ones. The great ocean steamships carrying our missionaries and thousands of other passengers to foreign lands are made up of hundreds of thousands of bolts and screws and nails, each of which is doing its little part in making the ocean crossing possible and safe.

Huge ant hills may be seen in Africa and South America and other lands, erected by the unwearying efforts of thousands and thousands of little ants, each bringing its own tiny contribution, until the great ant hill which towers far above the height of a man is built.

Many little folk each doing his own little bit result in great things being accomplished.

There is a great work now to be done for God. There is a challenge of an open door in Nigeria which by God's grace we are going to enter, but we need the help of all God's little people as well as the big people in the Sunday School.

Why not start a penny march every Sunday or at least once a month in order to enable us to send the workers needed to help the great crowds of people in Nigeria? They are extending to us a welcoming hand and pleading for the assistance of the people of the Assemblies of God that native Nigerian Pentecostal Christians may be trained and sent out to evangelize their own people for God.

Some may ask, "What is a penny march?" It is simply this. At the close of Sunday School, all the classes file by a missionary box, and each scholar puts at least a penny in this box. By this means the children can by themselves send out and maintain their own special missionaries in Africa.

Show the children the pictures in this Evangel. Pin them up on the walls of your Sunday School and let them look at them. You will find many precious children willing to sacrifice and go without things they want to help maintain their own special missionaries in Africa.

Let us make a road of pennies to Nigeria on which the missionaries may go forward. Read the article in this week's Evangel telling of this wonderful move of God in Nigeria and then see if your Sunday School will not have a part in helping us to bless these people with the Word of God. Send these special offerings marked for "Work in Nigeria."

*Noel Perkin*  
Missionary Secretary.

## IN THE WITNESSED HARVEST FIELD

**CHESTOPA, KANSAS**—Evangelist Ira F. Stanphill, of Coffeyville, has just closed a 3½ weeks' revival here, in which about 30 came to the altar for salvation and the town was stirred. Our crowds were the largest ever and many nights there were from 400 to 500 in attendance. The evangelist stayed an extra half week and taught on the Baptism, and many were encouraged to seek the experience. Our church is growing and we are encouraged by the number of men saved in our meeting.—L. J. Hollis, Pastor.

**MILLIKEN, COLO.**—The Lord has blessed in a 3 weeks' revival conducted by Geo. C. Klassen, of Greeley. There were 10 at the altar for salvation. Twenty received the Baptism in the Holy Ghost, according to Acts 2:4. This is a new work. We have a splendid Sunday School, the attendance having reached the 100 mark several times. During the campaign the power of God was present in a supernatural way and is still falling in these days of apostasy.—Earl Harper, Pastor.

**FESTUS, MO.**—We have enjoyed a very successful 4 weeks' revival with James D. Cockman, of Thayer, as the Evangelist. We witnessed marvelous outpourings of the Spirit of God in the old-time Pentecostal way. Some 30 knelt at the altar for salvation, and 15 were filled with the Holy Spirit as on the day of Pentecost, 5 receiving the Baptism in one night. Our church has been greatly built up and edified by the Holy Ghost-inspired messages of Brother Cockman.—V. R. Ledbetter, Pastor.

**STEELVILLE, MO.**—We praise the Lord for another good revival, which began January 4 and closed January 29. Mr. and Mrs. O. H. Virgin were the evangelists, and the Lord blessed from the first. Twenty-two were saved or reclaimed, and 2 received the Baptism. The Lord wonderfully blessed our Sunday School during the meeting, the record attendance increasing from 130 to 182. The encouragement Brother Virgin gave us in regard to the Sunday School is greatly appreciated by the church and Sunday School.—H. E. Jenkins, Pastor.

**ODESSA, TEXAS**—We came here a little over two years ago and found a very small company of saints. Our Sunday School was very small, and only about 18 attended the Sunday night services. The church building was in bad shape. With the help of Brother Bates and the little band here, we rebuilt the church. Our Sunday School attendance has reached 148, and at our Sunday night services the house is packed out. We have had several good meetings with different evangelists. Our Sunday School and congregation have grown until we do not have room for all. Evangelist Hershel Barnett will begin a meeting with us February 26. All neighboring churches are invited to come over and help us in this meeting.—Jodie C. Thomas, Pastor.

**VAN BUREN, ARK.**—December 13, Brother and Sister S. J. Scott, of Oklahoma City, began an 11 nights' campaign here. The attendance was splendid, and several were saved. We regretted that the holidays and other engagements made it impossible for Brother Scott to stay longer; however, the tide rose despite the closing of the campaign. With the exception of two or three services, at least one or more have been saved or have received the Baptism in every night service in January. Attendance has almost doubled, and the interest continues to grow. The Sunday School also has enjoyed a substantial growth.—Paul Copeland, Pastor.

**AGUILAR, COLO.**—Evangelist and Mrs. E. N. Stanley, Lyman, Nebr., were with us for 9 days and God marvelously blessed the ministry of Brother Stanley. Several professed salvation, 13 received the Baptism in the Holy Ghost, and a goodly number were healed. Our church was packed to capacity. Many came for healing on the one night that the sick were prayed for. This is said to be the best revival this church has had for years. The assembly received untold benefit from the four lessons on Faith, this being the clearest and most effective teaching we have ever heard on the subject. The saints are greatly encouraged.—C. O. Benson, Pastor.

**GREENVILLE, S. C.**—When we came here from Orlando, Fla., 17 months ago, the Sunday School attendance was around 40 or 50 each week. The Lord has given us a continued growth in our Sunday School department, until last Sunday there was an attendance of 603. We have a building 60x80 ft., with basement 60x86. In the basement there are 10 Sunday School rooms and also a small auditorium. We have just closed a 20 days' revival with the Sanders Trio, Jefferson City, Mo. While they were with us about 50 were saved, 25 received the Baptism, and our Sunday School record was broken. Our church when finished will be brick veneer.—J. Daniel Courtney, Pastor.

**GRANITE CITY, ILL.**—On January 1, Olen Brown, of Tulsa, Okla., came to us at Community Heights for a 4 weeks' campaign. The meeting proved to be the most outstanding one we have ever had. About 20 were saved, 13 received the Baptism in the Holy Ghost, 11 were received into church membership, and 14 were baptized in water. The Sunday School attendance increased from 133 to 220 on the last Sunday. Brother Brown's ministry was a real help to the church. New faith was inspired by his preaching on Divine Healing. Many reported wonderful healings. One of our young women had been praying three years for the salvation of her father and mother, and God got hold of their hearts and saved them both. The father said his daughter had never seen him in church before. Truly it is not anything that we have done, but just God in the midst of His people.—Glenn Utley, Pastor.

### CLERGY RATES FOR THE SOUTH

The Southern Passenger Association of Atlanta, Ga., advise that a marked reduction has been made in clergy fare in the Southern Territory, effective Jan. 1, 1939. The new rates are approximately 1½¢ per mile in Pullman or parlor cars and 1¢ per mile in coaches to holders of clergy permits (Georgia included). Annual permits will continue to be issued as formerly, except that the application fee will be increased from \$1.00 to \$2.00. Many of our workers will be glad to know of this reduction.

### NEW TRACTS

The editorial workers at the Gospel Publishing House are at the present time busy preparing 24 new tracts. Some are already written, including some special tracts for children. Charlie Ramsay, our artist, is making special designs for every tract.

Much prayer is being made for these, and we invite all our readers to pray with us that these 24 new tracts may be the means of many being gloriously saved, healed of the Lord, and filled with the Spirit.

Be patient with us for five or six weeks. As soon as these new tracts are printed, an announcement will be made in the Evangel. We expect to offer them at a very low price.

### PRAYER AND BIBLE CONFERENCE

The mid-winter Prayer and Bible Conference which met at the fifth and Broad Assembly, Wichita Falls, Texas, witnessed one of the greatest outpourings of the Spirit that we have seen in this section of the country for several years. All who were present felt that they had been lifted up and made to sit together in heavenly places. About 400 out-of-town visitors registered during the conference. The meeting was sponsored by the following District Superintendents: David Burris, of the Arkansas District, G. W. Hardcastle, of the Oklahoma District, A. C. Bates, of the Texico District, and F. D. Davis, of the Texas District. All the Superintendents were at their best. A special feature of the meeting was the answering of questions each day by Brother Burris. The meeting began on Monday night and continued through Friday night, with 3 services daily. The house was well filled at every service, with space going at a premium at night. The power and glory of God that fell on Wednesday night and Thursday morning will be long remembered by those who dwell in these parts. The conference also witnessed a home coming for the Fifth and Broad Assembly, as there were eight former pastors present, dating back to the beginning of the assembly in Wichita Falls.

The conference will meet next year, January 16-20, at Duncan, Okla. Eternity alone will reveal the great good that this meeting brought to the assemblies in this section.—E. B. Crump, Pastor, Fifth and Broad Assembly.

### WINNING THE CHILDREN TO CHRIST

(Continued from Page Five)

their need of a Saviour, but as a basis of faith.

They need to be taught "All have sinned and come short of the glory of God." They must know that "Christ died for our sins" and that "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." Let the Scripture that says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things," assure his heart. Given such scriptures as a basis of faith as the child gives himself to Christ and takes Him as His very own Saviour the Spirit will take this truth and "warm his heart with it." The joy of a new convert is precious, but it is far safer to teach him to base his acceptance on the Word of God than to trust his feelings. If children are not overpersuaded to come to Christ, and are given the gospel before being prayed with, there is no reason why any child should "not know what he is doing." Chas. H. Spurgeon said, "A child of five, if properly instructed, could as truly believe, and be regenerated, as an adult."

Because children are imitators and are easily persuaded, it is usually wise to deal with them individually, and if possible, alone. Certainly not more than one worker should work with them at the same time. The Sunday School teacher is the ideal one to lead them to Christ. As she teaches from week to week she has every opportunity to see when the Spirit brings conviction. Then at that very time she can invite him to come to Jesus. The facial expression, or something the child says, will often show he is ripe for salvation. One morning a teacher asked her class, "Who is a sinner?" "Bad people" was one answer. The teacher showed that every one is born a sinner—and that any one who has not been saved is a sinner, and on the way to hell. She stressed the fact that no one goes to heaven because he is good, or to hell because he is bad, but because of what he does with Jesus. Finally a little girl said with a great lump in her throat, "Well, if I *am* a sinner. I want to go to heaven." The lesson was stopped and the little girl led to Christ. She was nine years old.

The Sunday School teacher is failing God, herself, the Sunday School and the child if she does not make every possible effort to get her pupils saved. How much should she pray for every member between classes. How carefully should the lessons be prepared, keeping in mind the need of each child. How carefully should she watch for signs of conviction, and over and over explain the way of salvation. How solemn to know that unless that boy or girl is won while in her class he may never be brought to Christ at all.

Children make such earnest Christians. Spurgeon said, "I have usually found a clearer knowledge of the gospel, and a warmer love to Christ in the child convert than in the man convert." It is surprising, too, to find how many who are in the Lord's work today were brought to Christ early in life. Matthew Henry, Richard Baxter, Rosalind Goforth were all child converts. All of Catherine Booth's eight children were led to Christ before they were ten.

But these young converts were cared for, doubtless. Equally as important as winning the child is caring for him after he gets saved. How often he is merely exhorted to "read your Bible and pray." How carefully the child should be watched over, and how lovingly! Many fall by the wayside because too much was expected from them. Adults sometimes demand more of children who get saved than they do of older Christians.

A child-convert is still a child. He has not learned to walk perfectly as a Christian should walk. He will often fall. And the attitude of those about him will likely determine whether he gives up through discouragement or whether he goes on with the Lord. How quickly the child needs to be taught that "if any man sin, we have an advocate with the father," and not that he has to get saved all over again! He should be warned that not to immediately ask God's forgiveness and turn away from that sin with all his heart, will be disastrous, however.

It is so important that every babe in Christ have some one for a spiritual mother or father—some one to whom they can take their problems and questions, and be met sympathetically. Children need to be taught what conduct is right and what is wrong in God's sight. When regenerated, children want to please God and will do nearly anything if asked to do it for Jesus.

Children need to be taught how to meet temptation, and how to get victory over sinful habits. They need encouragement along every line, and should be led to find

#### WHERE ARE YOU?

We are missing the letters and offerings from many of our new friends who so kindly helped us with extra funds in November and December when we found it necessary to have \$2000 more each month for foreign missions than we had been receiving. We were greatly encouraged during those two months when our friends rallied to the need and we received sufficient to meet our budget.

Nineteen new missionaries were sent out under General Council appointment last year; shall we not back them up? Several of our tired veteran missionaries need to be brought home; shall we fail them?

When missionary funds drop below the budget, lost souls in other lands perish because no one could come to them with eternal life; and the missionaries are able to remain on the field only at great sacrifice and suffering.

#### REMEMBER THE NEED FOR \$2000 EXTRA A MONTH

We should be pleased to hear from you again.

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

"God loveth a cheerful giver."—2 Cor. 9:7.

the joys of leading their companions to Christ.

This will take time and consecration. It will mean perhaps giving time we should like to spend with friends, to the children in our classes. It will mean denying self for others. A young lady has a splendid boy friend we will say. A revival is on. Some in her class are seeking for the Baptism. But when the time for prayer comes she leaves her children to other workers, while she goes out for a social time. Is it any wonder that her class does not go on with the Lord? Or, the teachers are asked to sit with their classes for some service, but the teacher sits with some of her friends and pays no attention to the children she teaches on Sunday morning. Can she be surprised if the children give little heed to her teaching? She has said by her conduct that friends and a good time mean more to her than *they* do. Some teachers, if only a few scholars are present are all eager to put their class in with some one else's while they go to enjoy an adult class. The Lord Jesus was glad to spend His time and energy for the ones and twos and threes as well as for the multitudes. If converted children are to be conserved, then Sunday school workers must *be on the job all the time*, seeking to nurture the spiritual lives of the children.

In his excellent article "Children at the Altar of Decision" printed in the *King's Business*, Frank A. Miller, gives us very helpful suggestions as to what methods are to be employed in dealing with youth. He says, "First, be sure that your own heart is absolutely right with God. Then pray that He will show you the value of a soul, especially the soul of a child.

"Second, plan special services for the boys and girls. *Visually* present the great truths of God's Word. *Show what sin is*. Make plain that all are sinners, needing a Saviour. John 1:12.

"Third, give an invitation to accept Christ. This need is vital. Shun 'mob decisions' and beware of premature responses. Never say, 'Now all of you who want to be Christians come forward.' I once witnessed about 150 children rush forward, laughing and whispering and signing cards, without the slightest evidence of conviction or change of heart (after a single talk about candles, and shining for Jesus), and I was surprised afterwards to know that these boys and girls were counted by the evangelist as among the converts of the meetings. *The invitation must be forceful, personal, unconfused*, so that the boy or girl who responds to it will realize clearly the deep spiritual significance of his act.

"Fourth, place the Word of God (a Testament, Gospel, or other portion) in the hand of each person who signifies a desire to become a Christian. If possible, give also some simple printed aid to Bible study. Urge the believer to record the date of his acceptance of Christ; it is a good plan to mark the date opposite the scripture on which the individual's faith was made to rest. Keep a record of the person's name, age, street address for follow-up work, and then *use* this information. Too many young converts are never visited, encouraged, or otherwise helped in the Christian life. Neglect of boys and girls at this time of special need may hinder greatly their development in fruitfulness."

## MIRACLES IN NIGERIA

Lloyd Shirer

One of the many natives of Nigeria with whom the Lord has so supernaturally dealt is Babalola. As a young man he was working as driver of a government road roller when a voice said to him, "Babalola, go home." At first he thought it was one of the many workmen around him, but no one seemed to have called. The same thing happened the following day, but when he asked advice of his friends they said he should pay no attention to it. Each day, however, the voice called him, and when he disregarded it the voice finally said, "Babalola, go home; you are called to a great work." This time Babalola obeyed, and when he had reached his house some angels appeared and told him to pray. He did, and then he was told to fast for nineteen days, at the end of which time God showed him he was going to be used in mighty works of healing among the black people.

Babalola was led to go to the town of Ilesha, and here God worked many miracles of healing through him. Three hundred patients of a mission hospital, hearing of Babalola, came to him for healing and God graciously healed a large number. I was told of two men who were visiting Babalola and investigating his work when a dead man was brought in. Babalola prayed and the man was restored to life in the presence of the white men. This brother has preached salvation and great numbers have been baptized. Thousands came to hear him and to receive help, and many were healed. They brought their jujus and costly medicine to be burned. As a result of Babalola's ministry there is a very large church at Ilesha which is said to have 800 women in its membership, besides men and children, and remember, in Africa, it is not an easy task to get the women to meeting and to God.

## A DISH-WASHING SERVICE

One of the worst fellows in camp persistently refused to attend religious services. One night however, to everybody's surprise, he appeared. When asked why he came, he replied concerning the preacher: "I saw that fellow washing dishes the other day when there was a rush on, and I am ready to listen to a man who is big enough to do that."

## FORTHCOMING MEETINGS

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

**MINNEAPOLIS, MINN.**—Gospel Tabernacle, Feb. 26—; Stanley Comstock, Evangelist. F. J. Lindquist is Pastor.

**LAKE BENTON, MINN.**—Feb. 19, for 3 weeks or longer; Evangelist Hazelle Reed and coworker, Miss Bethurum.—Arthur H. Jensen, Pastor.

**BROCKVILLE, ONT., CAN.**—Buell and James Sts., Feb. 26—March 19; H. A. Christopher, Lewis-ton, Pa., Evangelist. Howard A. Gross is pastor.

**TOPEKA, KANSAS**—610 Lime St., Feb. 26—; Evangelist Doreen Justus and Singer Loraine Oliver.—Claude J. Utley, Pastor.

**LOS ANGELES, CALIF.**—Full Gospel Tabernacle, 68th and Denver Sts., March 5—; Willa Short, Evangelist.—John Bunyan Lilley, Pastor.

**TYLER, TEXAS**—Assembly of God, Feb. 19—; Iola V. Wiseman, Evangelist and Musician. W. M. Dunn is Pastor.

**MADERA, CALIF.**—Pentecostal Tabernacle, North D St.; Feb. 20, for 2 weeks or longer; H. E. and Roxie Alford, Evangelists.—F. T. Alford, Pastor.

**JACKSONVILLE, FLA.**—Norwood Assembly, Crestwood Ave.; March 5, for 3 weeks; Evangelist and Mrs. Kenneth Baker, Grand Island, Nebr.—C. C. Hansberger, Pastor.

**INDIANAPOLIS, IND.**—"Deeper Life" meetings; Feb. 26, for 2 weeks; Alfred E. Gidman, London, England, Speaker. Surrounding assemblies welcome.—Thos. Paino, Pastor.

**EAST PRAIRIE, MO.**—Church dedication March 5; District Superintendent S. L. Johnson or some one he sends will speak. Church is located 12 miles east, in Spillway known as 34 Corner.—W. E. Jackson, Pastor.

**FT. SMITH, ARK.**—Dodson Avenue Assembly of God; March 8, for 3 weeks or longer; Evangelist and Mrs. James E. Hamill.—C. A. Lasater, Pastor.

**HAMILTON, MONT.**—Full Gospel Church, 6th and Main St., March 5—; F. Pepper, Bremerton, Wash., Evangelist.—Winston B. Nelson, Pastor.

**CORCORAN, CALIF.**—Full Gospel Mission; Feb. 12, for 3 weeks or longer; Evangelist A. Knudson and party, Crosby, N. Dak. Samuel Eyer is Pastor.

**WILLOW SPRINGS, MO.**—Feb. 24—; Evangelist and Mrs. Vernon M. Murray, Texas Singing Evangelists. Raymond Nolan is Pastor.

**CHARITON, IOWA**—Feb. 12—; Dorothy Fowler, Kansas City, Mo., Evangelist. Everett Hollingshead is Pastor.

**GRANGEVILLE, IDAHO**—Feb. 19—March 5; Blanche E. Brittain and Mildred A. Westerlund, Evangelists. Asa Allen is Pastor.

**EUNICE, N. MEX.**—Feb. 19—; Evangelist E. C. Tobey and daughters, of Portales. A. W. Harris is Pastor.

**LAUREL, MISS.**—West Laurel Assembly, Feb. 26—March 12; Kenneth Irwin, Evangelist.—R. D. Stringer, Pastor.

**CLAREMONT, N. H.**—Feb. 28—; William A. Ward, Washington, D. C., Evangelist. Fred Smolchuck is Pastor.

**MIAMI, FLA.**—First Pentecostal Church, 7th Ave. and 36th St., Feb. 19—March 12; Ralph Byrd, Evangelist.—C. C. Garrett, Pastor.

**PONTIAC, MICH.**—Gospel Tabernacle, 19 Millbourne Place; Feb. 19, for 3 weeks or longer; Sergius L. Fraser, Winnipeg, Canada, Evangelist.—W. E. Menzies, Pastor.

**HARRISON, ARK.**—Assembly of God, South Spring St.; March 5, for 3 weeks or longer; Etta Lorraine McCaskill, from Mississippi District, Evangelist.—Corbett Crace, Pastor.

**SPOKANE, WASH.**—First Pentecostal Church, Spofford and Post; Feb. 26—March 12; Evangelist and Mrs. R. S. Peterson, from Wisconsin. J. E. Rasmussen is Pastor.

**HOLDENVILLE, OKLA.**—Creek and Fourth St.; March 1, for 3 weeks or longer; Ben H. Lewis, 555 S. Quaker St., Tulsa, Okla., Evangelist.—B. W. Morgan, Pastor.

**FRESNO, CALIF.**—Full Gospel Tabernacle, Divisadero and U Sts.; Feb. 21, for 2 weeks or longer; Guy Shields, Ft. Worth, Texas, Evangelist.—Charles Pepper, Pastor.

**PETERSBURG, VA.**—First Pentecostal Tabernacle, Feb. 19—; Evangelists Mayme E. and Gladys Williams, Tampa, Fla.—O. L. Harrup, Pastor.

**FLINT, MICH.**—Riverside Tabernacle, 2215 Lewis St., March 5—19; A. G. Ward, Toronto, Can., Speaker. Radio service Tuesday morning 11:30—12:30, WMPC Lapeer, 1200 kilos.—Chas. W. H. Scott, Pastor.

**ANTHONY, KANSAS**—Feb. 20, for 3 weeks or longer; Morris and Pauline Lefkovitz, Evangelists. G. C. Brown is Pastor.

**HAMILTON, ONT.**—Central Pentecostal Tabernacle; March 5, for 4 weeks; Arne Vick, Rochester, N. Y., Evangelist.—J. H. Blair, Pastor.

**LINCOLN, NEBR.**—1519 Q St.; March 5, for 3 weeks or longer; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—M. F. Brandt, Pastor.

**BRANSON, MO.**—In the new church; Feb. 19, for 3 weeks; Vashti Robinson Burch, 815 East Webster St., Springfield, Mo., Evangelist.—Ralph M. Riggs, Sponsor.

**DENVER, COLO.**—Revival Tabernacle, 9th and Acoma; Feb. 19, for 4 weeks or longer; Otto J. Klink, Pittsburg, Pa., Evangelist.—E. F. Hewitt, Pastor.

**OLYMPIA, WASH.**—Assembly of God, Second Ave. and Pear St., Feb. 21—March 12; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. E. G. Lawrence is Pastor.

**MISHAWAKA, IND.**—Trinity Pentecostal Assembly, 315 E. 3rd St., Feb. 28—; Irma Hodgson, Rock Island, Ill., Evangelist; Blanche Novak, of Gary, Pianist.—Mrs. Elizabeth Buckland, Pastor.

**INDIANAPOLIS, IND.**—Laurel Street Tabernacle, Laurel St. and Pleasant Run Blvd., Feb. 21—26; John Wright Follette, New Paltz, N. Y., Special Speaker.—J. L. Price, Pastor.

**SULLIVAN, MO.**—Second annual Missionary Convention, Feb. 24—26. First service Friday night. Basket dinner Saturday. Those coming from a distance will be provided for, Noel Perkin, Missionary Secretary, and several missionaries will be present.—Earl J. Hance, Pastor, Box 293.

**OKMULGEE, OKLA.**—Eastern Oklahoma Missionary Convention, 617 N. Oklahoma, March 5-6. Returned missionaries and representatives from Headquarters will be present. Services daily, 10:00, 2:00, and 7:30. Entertainment provided as far as possible. Co-operation of all nearby pastors and churches solicited. Our Sunday night services are broadcast regularly over KHBG 1210 kilos.—Glenn E. Millard, Pastor.

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

**MINNEAPOLIS, MINN.**—Young People's Rally, Fremont Tabernacle, March 6. Services 2:30 and 7:30.—Elsie Thompson, C. A. President.

**MADERA, CALIF.**—C. A. Rally, Feb. 27, 7:30 p. m. Bring your instruments. E. Wm. Anderson, Sectional Chairman, in charge.—Harriet C. Edeal, Sectional Secretary, Turlock, Calif.

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

**CHICAGO, ILL.**—Pentecostal Young Peoples' Fellowship, Full Gospel Assembly, 538 N. Laverne, Feb. 25, at 7:45. Wm. B. Black, Speaker.—J. Robert Ashcroft, Chairman, 4647 N. Monticello Ave., Chicago, Ill.

**ELDON, MO.**—Sedalia Sectional Fellowship Meeting, Feb. 28. Every one come. Bring well filled baskets. First service 11:00 a. m. Ivy Hibdon is Pastor.—E. F. Sanders, Sectional Secretary-Treasurer, 311 W. Dunklin, Jefferson City, Mo.

**KANSAS FELLOWSHIP MEETINGS**  
Greensburg, 2:30 and 7:30, March the 1st; Dodge City, all day the 2nd; Garden City, all day the 3rd; Scott City, Sunday, the 5th. All "all day" meetings begin at 10:00.—V. G. Greisen, District Superintendent, 1017 S. Market St., Wichita, Kansas.

**NEBRASKA CITY, NEBR.**—Nebraska Southeast Sectional Fellowship Meeting, Assembly of God Tabernacle, Feb. 24. Services 10:30, 2:30, and 7:45. Bring musical instruments. Oscar Davidson, Pastor. District Superintendent A. M. Alber, Special Speaker.—Don Throne, Southeast Sectional Secretary, Assembly of God, 8th and Elk St., Beatrice, Nebr.

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

**NIAGARA FALLS, N. Y.**—Western New York Sectional Fellowship Meeting, Revival Center Church, Hyde Park Blvd. and South Ave., March 1. Percy King, Pastor. Services 10:30, 2:30, 6:30, and 7:30. All ministers urged to be present for business session convening at 1:30. Meals at nearby restaurants at nominal prices.—A. T. Smith, Secretary, 327 Seneca Rd., Hornell, N. Y.

**CLEVELAND, OHIO**—Northeast Ohio Fellowship Meeting, Pentecostal Church, 55th St. and Lexington Ave., March 6. Services: 10:00 a. m., District Superintendent G. F. Lewis, Speaker; 1:30, ministers' business meeting; 2:30, round table discussion, subject "Our Pentecostal Standards"; 7:00, evangelistic service, special speaker.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

GROOM, TEXAS—C. A. Rally, North Plains Section Texico District, March 10. Services 10:00, 2:00, and 7:30. Basket lunch. Bring your Musical instruments and well filled baskets. Ed. Spillman, Pastor.—Ernest K. Bates, Sectional Representative, P. O. Box 52, Skellytown, Texas.

KANSAS SUNDAY SCHOOL CONVENTIONS  
Hoisington, Feb. 28; Scott City, March 1; Dresden, March 2; Osborne, March 3; Pratt, March 22; Wichita, March 23; Parsons, March 24. Services, 10:30, 2:00, and 7:30. Pastors with the officers and teaching staffs expected from all the surrounding assemblies.—P. D. Pittman, District S. S. Secretary, 1911 Rhode Island St., Lawrence, Kansas.

MISCELLANEOUS NOTICES

NEW ADDRESS—209 Kayton Ave., San Antonio, Texas.—Wm. G. Rush.

FOR SALE—Tent, 25x50 ft., 3 poles, in fair shape. Will sell it for \$50.00.—Ivan Carper, Essex, Iowa.

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# "Where Is the Guest Chamber?"



John Wright Follette

That is the title of a rich spiritual message by Brother Follette that is published in the March issue of *Christ's Ambassadors Herald*. Did you hear our brother preach this unique sermon at the Interstate Camp Meeting at Eureka Springs last September? If not, be sure to get the *Herald* and read it. If you did hear it, you will be eager to get this message in print, and as you go aside to quietly read it, the Holy Spirit will apply the truths afresh to your receptive heart.

It alone is worth the price of the paper, yet there are many other articles that will bring you real blessing. Everyone is interested in Eastern Europe these days—the "storm center of the world"—and Brother Paul Peterson of the R. E. E. M. tells you of the Pentecostal revival that is sweeping those lands today. Then there are testimonies and messages by various young people, Bible studies, discussion topics, and other items. All these are included in the March issue of the *Christ's Ambassadors Herald*. Do not miss it.

The simplest way to secure your copy is to become a regular subscriber. The

price is only 60c a year, two years for \$1.00. Last month many orders were delayed because the number of copies we printed was not sufficient to meet the growing demand, so avoid disappointment in your own order by mailing the subscription today.

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# Spread the Good Tidings



Do not fail to read the story of the great awakening in Nigeria in this paper. It should be a stimulus to all of us to spread the full Gospel message to all parts of the world.

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Will you pray with us and do your best to increase the circulation of the Evangel to 100,000 weekly. We are looking to the Lord to enable us to increase the size of the paper in days to

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The songs are by Haldor Lillenas and the program material is contributed by Virginia Rose Golden and others.

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Three other Services were shown on page 16 of the February 11 issue of your Evangel. We list them below.

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Watch for a later announcement of our "Sunshine Line" of Easter Folders. Make a list of friends to whom you will send Easter Greetings.

GOSPEL PUBLISHING HOUSE

## An Apparent Loss

Following is an interesting letter from Robert C. Sellers of Russellville, Arkansas, which reveals a burden of his heart.

"I think your Busy Man's Corner is fine. As I read what our ministers say about the need for men in our churches, I wonder if the trouble is not, intrinsically, our lack of interest in and work with our boys, rather than our lack of interest in men; for most ministers are happy to see men saved.

"Perhaps I am prejudiced, for I am particularly interested in boy's work, having done a good deal of it in the Y. M. C. A. and the Boy Scouts before I entered the ministry. If we would take an interest and keep our boys in contact with Christ between the ages of ten and fifteen, we should have more men in our churches. I am sure you will find that boys who are kept in Sunday School and church through those ages are almost invariably in church the rest of their lives.

"Russia, Germany, and other countries, building for more men in their organizations, start with the youth. Perhaps we can learn a lesson from them.

"The only attention our boys receive in most churches is when some lady tries to organize a Junior young people's group, only to find it is mostly made up of girls. Grouping together boys and girls of Junior-Intermediate departments or classes is fundamentally wrong. Boys of such ages do not want to mix with girls. They are in the period when they are bashful and uncomfortable in the presence of girls. The boys show their unrest by either staying away or by showing contempt for the girls.

"Now please do not misunderstand me, for I do believe it is highly important to stir up more interest in winning men. I am just using this opportunity to say that I believe we are overlooking a very fruitful and valuable field in our efforts to gain men for our churches. We get our boys in the Primary and Junior departments of the Sunday School, lose them while they are Intermediates, and have to spend much time and effort trying to gain them back to our Young People's and Adult departments.

"May the Lord help us to stop that leak, and lay it upon the hearts of more men to take an interest in our boys. Let's keep them."

\* \* \* \*

One Sunday School teacher takes his Senior boys to minister weekly at a Federal Hospital, and a Boys' Farm. He also directs his class of boys in distributing back-dated Sunday School literature. He realizes the importance of being **one with them** in these efforts. He has satisfying results, and has the confidence and support of all his boys.

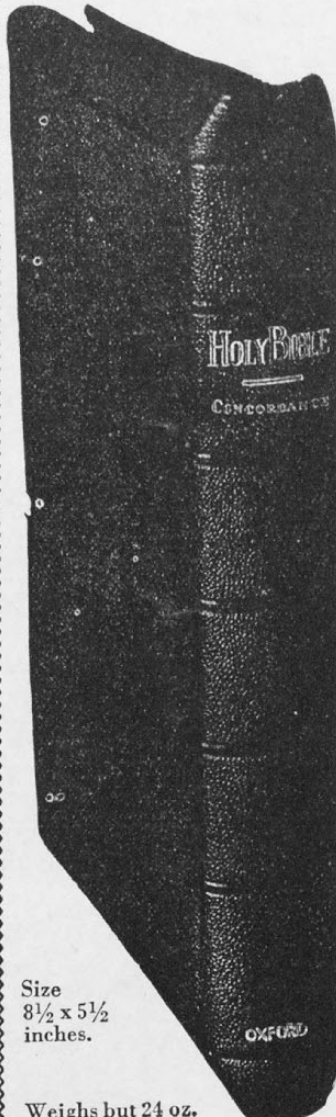
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FOREIGN Personal Offerings	12.00
Total amount reported	5,370.60
Home Mission Fund	89.77
Office Expense Fund	61.77
Literature Expense Fund	51.02
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13 The son of Gē'-bēr, in Rā'-mōth-gīl'-ē-ād; to him pertained the towns of Jā'-īr the son of Mā-nās'-sēh, which are in Gīl'-ē-ād; to him also pertained the region of Ār'-gōb, which is in

2 or, Ben-geber.  
\* Num. 32. 41.

3 or, miles, or, sunft beasts, ..

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