

Not By Might,

nor By Power

The Pentecostal Evangel

HOLY BIBLE

The Whole Gospel to the Whole World

By My Spirit

saith the Lord

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A Definite Consecration

Ernest S. Williams

HERE are without doubt many consecrated souls who have never heard a definite sermon on consecration. Yet this does not remove the conviction that we are better established if we have what may be called an intelligent surrender of our lives to the Lord, in which our mind grasps the value of a complete dedication of ourselves to God; the faculties of the mind, including the judgment and the will, uniting with the heart in this full surrender. Such a consecration will fortify us in seasons of temptation as memory, another faculty of the mind, reminds us that our all has been put upon God's altar, and that we are no longer our own, to live for self, but belong to God to live for Him. Our minds have much to do with the success or failure of our lives.

God's ministers can beseech those under their care to live right, but they cannot exact obedience by physical force. Neither can they go with each member to his daily task or to his friendly gatherings. To his own Master each Christian standeth or falleth, as God weighs each daily act. Even the great apostle could exercise no greater authority than to beseech believers that they walk worthy of God and present their bodies a living sacrifice, holy, acceptable, which is their reasonable service.

It has been taught by some that we should present our bodies a living sacrifice in order that we might be made holy. There is value in teaching that one must give oneself unreservedly to God if one would be freed from sin; for if something is reserved, if there be unwillingness to surrender things which God



Love

*Love is the filling from one's own
Another's cup;*

*Love is a daily laying down
And taking up;*

*A choosing of the stony path
Through each new day,
That other feet may tread at ease
The smoother way.*

*Love is not blind, but looks abroad
Through other eyes;*

*And asks not "Must I give?" but—"May
I sacrifice?"*

*Love hides its grief, that other hearts
And lips may sing;
And, unburden'd, walks, that other lives
Mays buoyant wings*

demands, there can be no cleansing from that defilement which is associated with that which is not surrendered. But in asking for a complete consecration the apostle makes his plea on the basis of our having been already cleansed. It is those who are holy who are exhorted to present their bodies and to be not conformed to this world, but to be transformed by the renewing of their minds.

In grace, not only our hearts, but our minds, must be renewed. Before we were saved we saw things from the standpoint of the world, and looked for earthly gain, or for personal and selfish satisfaction. Now, since we belong to God, our thoughts, judgment, and will are to be decisive factors in enabling us to live for God. There has come a mental change as well as a spiritual one. The redeemed man sees things from the viewpoint of God.

In consecration one is but wholly deciding to co-operate with the will of God as light shines upon one's pathway, irrespective of what such co-operation may mean to one's flesh or personal desires. It is a far greater step than some suppose when they zealously promise to make such surrender. The surrendered soul pledges to be guided by "the depth of the riches both of the wisdom and knowledge of God" and to follow His "unsearchable judgments and His ways past finding out." The walk of the consecrated man is a walk of faith often through ways which he cannot at the time understand. It is enough to know that God loves us, and because He loves us and is all wise He will not require of us anything that will be injurious to our highest and (Continued on Page Six)

The Pentecostal Baptism

Mrs. H. R. Pannabecker, Toronto, Canada

Just as there is a scarlet thread running through the Bible representing the Blood of Jesus, so there is a white thread running through the Bible which is the promise of the Pentecostal outpouring of the Holy Spirit.

Of all the promises of the Bible God exalts this as "The promise" of all the ages. Of this the prophets wrote and sang and when the great prophet proclaimed the advent of the King he also told of the coming of the Holy Ghost. This incoming and indwelling and filling of the Holy Ghost was to be an epochal experience in the lives of His people.

It Is a Promised Baptism. "I send forth the promise of my Father upon you." Luke 24:49. Even the promises which found fulfillment on Calvary are no more numerous or strong than those which came at Pentecost. John 14:16; John 15:26.

It Is a Commanded Baptism. "Be filled with the Spirit." Eph. 5:18. Believers are under as great an obligation to obey this command as any other in the Bible. All who thus refuse to "tarry" until filled, disobey God and not only imperil their own souls but the souls of all whom they might win if thus filled. We cannot teach obedience until we exemplify it. A citizen who disregards the supreme requirements of the government never would be commissioned to represent it. All who knowingly ignore this commandment are thus guilty.

It Is a Spiritual Baptism. "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. John's was with water. This is with God, the Holy Ghost. This Baptism is deeper than skin and bones, blood and nerves, hence it must be spiritual. Yes, it is a glorious spiritual reality.

This Baptism Is Administered by Jesus. "Being therefore by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear." Acts 2:33. Hence we see that all criticism of the Holy Ghost and His power is criticism at God and His power. All opposition to the Holy Spirit is opposition to Him. Just as John administered water, so Jesus administers the Holy Spirit.

It Is One Baptism. Some have supposed the Baptism with the Holy Ghost to be distinct from the Baptism with fire—that is two Baptisms, one with the Holy

Ghost and one with fire. That this is a mistake is seen from the fact that Jesus in Acts 1:5 referring to the fulfillment of the promise made no mention of fire at all, and that when it came the tongues of fire were simply attendants of the Spirit. When Jesus came His advent was signalled by a star. When the Holy Ghost descended, His was by these tongues of fire. Yes, there is but *one* Baptism. Ephesians 4:5 verifies this. You may have many revivals of the fire already in your heart. The Greek translation of 2 Tim. 1:6 reads thus: "Therefore I remind thee to revive and refire the gift of God in you." Timothy had received the Holy Ghost, but here Paul admonishes him to revive and refire it. If Timothy needed showers from heaven to revive the divine life in him, should we not do well to profit by Paul's advice to Timothy? There is no danger of our getting too much of the power of God.

It Is an Empowering Baptism. It is the promised "power from on high," the "Power of the Holy Ghost." It transforms weaklings into giants. It imparts all needed power to effectively witness, work, pray, preach, give, endure, deny, suffer, sing, write, shout, or die for Jesus as He may will.

It Is an Exhilarating Baptism. It caused such intense spiritual intoxication that the people thought its possessors were drunk. They laughed and shouted so uproariously that it brought multitudes of people to see the strange new sight. It so planted the ecstasies of heaven in human hearts heretofore strangers to such soul-thrilling vibrations that they could not control their transports, and evidently they did not care to. Doubtless there were those who were confused and disgusted at such a spectacle, others were shocked beyond expression, and still others who could not conceal their rage and said that they "could not see any religion in it." But the saints rejoiced, Peter preached, and God took care of the consequences; three thousand were converted in a day and heaven and earth rejoiced.

How the devil and his aids would like to persuade us that this was only for ministers and for the early days. Woe to the preachers who are propagating such a lie.

It Is the Mainspring of True Liberty. "Neither was there among them any that lacked; for as many as were possessors of lands or houses sold them and brought the price of the things that were

sold and laid them at the Apostles' feet." Acts 4:34. Real Pentecostal fire consumes stinginess like a forest fire consumes dry leaves. Stinginess on the part of a person professing to have the Baptism of the Holy Ghost is like the spots of smallpox on a person professing perfect health. You cannot retain the experience of the Baptism with the Spirit and withhold from God what belongs to Him.

It Is Abiding. "That He may be with you forever." John 14:16. The Holy Ghost comes into a temple that has been cleansed from all sin. Unless the conditions of His remaining be violated, He will abide forever. The soul-temple was created for this, redeemed for this, possessed by Him for this. He never will leave unless He is grieved away.

Who is this Baptism for? Who may receive of the fullness of the Spirit?

It Is for Believers Only. "Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them because they are spiritually judged." 1 Cor. 2:14.

Jesus resurrected Lazarus before He liberated him. He does not purpose to furnish and cleanse the devil's houses. John did not baptize corpses with water, nor will Jesus baptize dead souls with the Holy Spirit. Only believers living in the glorious light and conscious sonship of God received the Baptism at Pentecost or since.

What are the conditions of receiving the Holy Spirit? *Absolute abandonment to God.* "Given to them that obey Him." Acts 5:32. If the ore refuses to submit to the fire it never will become pure gold and receive the governmental stamp.

In conclusion let me say that the Baptism with the Holy Spirit is indispensable else God would not have proclaimed it, provided it, and commanded it; else Jesus would not have purchased it, and would not stand ready to administer it to all who would meet the conditions. Without it there may be love, but not perfect unselfish love; you may have peace without it, but not perfect peace and calm in the midst of turmoil all about you. Without it you may have joy but not fullness of joy.

Without it God is displeased; His commandments and promises unappropriated; spiritual gold mines of opportunity neglected, and souls lost that with it might have been won.

Believer, have you received this Baptism? Are you enjoying its glorious impartations? If not—why not?

"A due sense of the solemn fact that God is making His home in us is the best preventive from contamination with the pollutions of the world."

The Power of Christ's Resurrection

Smith Wigglesworth

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death . . . I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:10-14.

What a wonderful word! This surely means to press on to be filled with all the fullness of God. If we leak out here we shall surely miss God, and shall fail in fulfilling the ministry He would give us.

The Lord would have us preach by life, and by deed, always abounding in service; living epistles, bringing forth to men the knowledge of God. If we went all the way with God, what would happen? What should we see if we would only seek to bring honor to the name of our God? Here we see Paul pressing in for this. There is no standing still. We must move on to a fuller power of the Spirit, never satisfied that we have apprehended all, but filled with the assurance that God will take us on to the goal we desire to reach, as we press on for the prize ahead.

Abraham came out from Ur of the Chaldees. We never get into a new place until we come out from the old one. There is a place where we leave the old life behind, and where the life in Christ fills us and we are filled with His glorious personality.

On the road to Damascus, Saul of Tarsus was apprehended by Christ. From the first he sent up a cry, "Lord, what wilt thou have me to do?" He desired always to do the will of God, but here he realized a place of closer intimacy, a place of fuller power, of deeper crucifixion. He sees a prize ahead and every fiber of his being is intent on securing that prize. Jesus Christ came to be the firstfruits; the firstfruits of a great harvest of like fruit, like unto Himself. How zealous is the farmer as he watches his crops and sees the first shoots and blades. They are the earnest of the great harvest that is coming. Paul here is longing that the Father's heart shall be satisfied, for in that first resurrection the Heavenly Husbandman will see a firstfruits harvest, firstfruits like unto Christ, sons of God made conformable to the only begotten Son of God.

You say, "I am in a needy place." It is in needy places that God delights to

work. For three days the people that were with Christ were without food, and He asked Philip, "From whence shall we buy bread that these may eat?" That was a hard place for Philip, but not for Jesus, for He knew perfectly what He would do. The hard place is where He delights to show forth His miraculous power. And how fully was the need provided for. Bread enough and to spare!

Two troubled, baffled travelers are on the road to Emmaus. As they communed together and reasoned, Jesus Himself drew near, and He opened up the Word to them in such a way that they saw light in His light. Their eyes were holden that they could not recognize who it was talking with them. But, O how their hearts burned within as He opened up the Scripture to them. And at the breaking of bread He was made known to them. Always seek to be found in the place where He manifests His presence and power.

The resurrected Christ appeared to Peter and a few more of them early one morning on the shore of the lake. He prepared a meal for the tired, tried disciples. That is just like Him. Count on His presence. Count on His power. Count on His provision. He is always there just where you need Him.

Have you received Him? Are you to be found "in Him"? Have you received His righteousness, which is by faith? Abraham got to this place, for God gave this righteousness to him because he be-

lieved, and as you believe God He puts His righteousness to your account. He will put His righteousness right within you. He will keep you in perfect peace as you stay your mind upon Him and trust in Him. He will bring you to a rest of faith, to a place of blessed assurance that all that happens is working for your eternal good.

Here is the widow's son on the road to burial. Jesus meets that unhappy procession. He has compassion on that poor woman who is taking her only son to the cemetery. His great heart had such compassion that death had no power—it could no longer hold its prey. Compassion is greater than suffering. Compassion is greater than death. O God, give us this compassion! In His infinite compassion Jesus stopped that funeral procession and cried to that widow's son, "Young man, I say unto thee, Arise." And he who was dead sat up, and Jesus delivered him to his mother.

Paul got a vision and revelation of the resurrection power of Christ, and so he was saying, "I will not stop until I have laid hold of what God has laid hold of me for." For what purpose has God laid hold of us? To be channels for His power. He wants to manifest the power of the Son of God through you and me. God help us to manifest the faith of Christ, the compassion of Christ, the resurrection power of Christ.

One morning about eleven o'clock I saw a woman who was suffering with tumor. She could not live through the day. A little blind girl led me to the bedside. Compassion broke me up and I wanted that woman to live for the child's sake. I said to the woman, "Do you want to live?" She could not speak. She just moved her finger. I anointed her with oil and said, "In the name of Jesus." There was a stillness of death that followed; and the pastor, looking at the woman, said to me, "She is gone."

When God pours in His compassion it has resurrection power in it. I carried that woman across the room, put her against a wardrobe and held her there. I said, "In the name of Jesus, death come out." And soon her body began to tremble like a leaf. "In Jesus' name, walk," I said. She did and went back to bed.

I told this story in the assembly. There was a doctor there and he said, "I'll prove that." He went to the woman and she told him it was perfectly true. She said, "I was in heaven, and I saw countless numbers all like Jesus. Then I heard a voice saying, 'Walk, in the name of Jesus.'"

There is power in the name of Jesus. Let us apprehend it, the power of His resurrection, the power of His compassion, the power of His love. Love will break the hardest thing—there is nothing it will not break.



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The Editor's Notebook



Utterly Discouraged

David was in a hard place. When he came to Ziklag, his home city, he found it burned. His wives and the wives of his men, and all their children, had been taken captive by the Amalekites. There was great lamentation in the camp. In the agony and bitterness of their spirits, the men who had followed David loyally hitherto now wanted to destroy him. It was surely his fault that they had followed him and gone to Achish, the Philistine king. David must have failed God in this matter. For this great sin he was surely worthy of death, and they spoke of stoning him. David himself was likewise discouraged.

Thinking Back

But at one time David had encouraged his men to bless the Lord at all times. The Spirit of God would bring this to his mind. He would remember the goodness of the Lord in all the past days. Had not the Lord caused Samuel to anoint him as king? Had not the Lord been with him in his encounter with Goliath? Had not the Lord preserved him against the plottings of Saul? The Lord had indeed been favorable. And had He changed? No, He declares, "I am the Lord, I change not." He is ever merciful, ever kind, ever loving, ever tender. And "David encouraged himself in the Lord his God." Surely the Lord, who had been so good in the past, would be gracious again.

A Full Recovery

Then David enquired of the Lord and was told to pursue after the Amalekites, and was given the assurance that he should without fail recover all. And so he and his men began their pursuit. Some of them were so weary they had to discontinue the journey. But the remaining two-thirds of them went after the Amalekites. God had foreseen their need of someone to point out the way. Three days before He let a servant of the Amalekites fall sick, and his master had left him to die. They found this servant, they nourished and sustained him, and promised him his life if he would but lead them to the enemy's camp. He, knowing their whereabouts, took David and his men; and as the Amalekites were feasting and drinking and delighting themselves in their spoils, David and his men came upon them and destroyed them. And David recovered all. There was not one word which the Lord had promised him that failed. He recovered his wives, his

men recovered their wives and children; and there was much spoil, not only for themselves, but for the weary ones who could not come with them on the journey.

Pardon and Promise

In Numbers 14 we have a picture of the children of Israel being greatly discouraged through the evil report of ten of the spies. There was a night of weeping. Caleb and Joshua thought to encourage them. They cried, "Rebel ye not against the Lord, neither fear ye the people of the land; for they are bread for us." But the heart of the people was so discouraged that "all the congregation bade stone them with stones." They cried, "Would God we had died in Egypt! Would God we had died in the wilderness!" And God heard, He looked down on the unbelieving people and said to Moses, "How long will this people provoke me? and how long will it be ere they believe me? . . . I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." But Moses interceded on their behalf, and asked God to pardon their sin and not destroy them. And the word of the Lord came, "I have pardoned according to thy word." And He gave a gracious promise that all the earth should be filled with His glory.

The Things That Discourage

The way is not always easy. Afflictions come. It is written, "Many are the afflictions of the righteous." Trials and tests will come, and the souls of the children of God may be under heavy pressure with divers temptations. But He would have them encourage themselves in God. He would have them remember His mercy of bygone days. He would have them remember His signs and wonders wrought with His people, for He has ever been a God of deliverances. It is true that the enemy may rob us of all we have down here. But God gave grace to the saints of the early church to take joyfully the spoiling of their goods, and like grace is available today. When men see how impoverished they are under seasons of depression and drouth, their hearts become discouraged.

The Power of the Word

But for our encouragement the Lord has given us the picture of Job. The accuser of the brethren questioned, "Doth he serve God for nought?" And God allowed him to take from Job his possessions, and even his children. He allowed him to take his health away from

him. Then came three men with an accusing spirit to further discourage the tried and tested man. But in his sore trial Job was sustained by the words from the lips of God, and he declared, "I have esteemed the words of His mouth more than my necessary food." When you are discouraged, feed on the words of His mouth, for He will not fail in one of His promises. In due time the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. And Job not merely recovered all, but God gave him twice as much as he had before.

Wood, Hay, and Stubble

When the children of Israel failed and were discouraged, there was one who interceded on their behalf. This Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." And that Prophet came. God sent Him to bless. And He ever liveth as an Intercessor, to plead for the pardon of the discouraged, the tried, the tested ones. Will His prayers avail? Yes. God will pardon iniquity, but remember this, God said to Moses, "Because all those men which have seen my glory, and my miracles . . . have tempted me now these ten times, . . . surely they shall not see the land which I swear unto their fathers." The apostle Paul wrote to the saints, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad." And again, "Every man's work shall be made manifest, for the day shall declare it, and the fire shall try every man's work of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." A pardon, but no reward! Some will have an eternal loss because they have failed Him.

The Overcomers

But the intercession of that One in the glory will not be in vain. He will have some of another spirit, His Calebs and Joshuas. This One that intercedeth loves His own, and because of His intercession they shall be filled with another spirit, even the blessed Holy Spirit, who will enable them to overcome, and they shall come to the fullness of the inheritance. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. It has been promised to this Intercessor that "He shall see of the travail of his soul and shall be satisfied." And He shall have His overcomers, called, chosen and faithful ones, who shall overcome even as He overcame, and shall share His throne with Him.

Coming Glory

When you are discouraged, seek the face of the Lord, as David did. Feed on the Word of your Lord. Of a certainty you shall see victory. There shall be a destruction of the enemy. There shall be a recovery of all that has been lost. David's greater Son shall be triumphant. And He seeks for you to be with Him, called, chosen, faithful, and to share with Him the spoils of His victory over His enemy and over your enemy. David's greater Son will overcome the enemy. There were four hundred who escaped David, but there shall none escape Da-

vid's greater Son. All His enemies shall be destroyed, and there shall be a recovery of all that was lost through the enemy's insidious whisperings in the garden. The Son of God shall reign and shall have full dominion unto the ends of the earth, and the whole earth shall be filled with His glory. When you are discouraged, anticipate that glory, and know of a certainty that the glorious Son of our glorious God shall fill the whole earth with His glory. There shall not an enemy remain, but they shall all be cast into the pit, and the whole earth shall be filled with the glory of the Lord as the waters cover the sea.

Christian Jews in Russia

Jacob Gartenhaus reports in the *Jewish Missionary Magazine* having met a Hebrew Christian from Soviet Russia, who told him something of the sufferings of the poor Hebrew Christians in that country. In some places they have to meet in secret or in cellars or out-of-the-way places—under the shadow of death. Many have died for the truth as it is in Jesus; others are starving and some are in prison. His story was like a new Acts of the apostles. He pleaded for sympathy, prayer, and practical assistance for poor Russia.

The Godless Are Joyless

A prominent New York merchant, Michael Schaap, is quoted as follows by *New York Times*: (passed on by *Alliance Weekly*) "As soon as I landed on Russian soil, I began to feel depressed by the condition of the people. We went first to Leningrad, then to Moscow. I know that it seems ridiculous to express an opinion of a country after only four days in it, but nevertheless you do form one. It seemed to me that Russia was the most unhappy land I ever saw. The people appeared poor, and there was a general air of apprehension."

Mrs. Schaap said that in Leningrad there were beggars everywhere. "The people seemed starved. Many had no shoes or hats. The children appeared undernourished."

"He Is God"

"Father Divine is God—Every Nation, Language and Tongue Must Bow to Him—I AM that I am and who can hinder Me, Father Divine—His Blood has Paid it—Peace for the Nations Through Father Divine." The words represent slogans carried on signs during a parade of the followers of Father Divine, a negro who appeared in New York City three years ago, and who claimed to be God. Writes Keith L. Brooks, "Many of this negro's followers believe he came into being full blown, the personification of God, at Sayville, Long Island, about 10 years ago, when he founded the first branch 'heaven' of the kingdom. As his followers marched in parade they sang endlessly, 'He is God, he is God, he is God.' A sign in his office reads, 'Father Divine is God, lord of lords, king of kings, and will live forever.' Asked by a reporter as to the source of his abundant means, he replied, 'I have the keys to the treasure of the earth. I have all the money I need.' For more than two years he has fed thousands of persons daily without cost to the diners." According to another writer his teaching is a mixture of Christian Science, Theosophy, Unity and Communism.

Christ warned us to expect such things: "There shall arise false Christs and false prophets."

The Passing and the Permanent

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

Oil in Palestine

It is reported that indications of the existence of oil were discovered in Beer Tuvia while boring for water was in progress.

Shadows of Jacob's Trouble

An indication of the coming crisis is seen in the fact that on the same week of the holding of an "Anti-Semitic World Conference" in Belgium, there was held in Paris The First International Congress of the League for Combating Anti-Semitism.

Norway Stands True

The editor of the *China Fundamentalist* writes: "We are informed that in Norway, about the year 1905, the government appointed an unbeliever to teach in the theological school of a university. The Dean resigned, and a new school was established on an independent basis. While starting under rented property, the new school in the course of time has acquired a place of its own, and they now have three times as many students as the original institution."

Mussolini Writes a Book

According to the *Elim Evangel*, Benito Mussolini has written a life of John Huss, the Bohemian reformer who was burned to death at the decree of the Roman Catholic Church. To quote one line from this book, "The Church of the Pope never pardons and never atones. . . . To ask of them impartiality of judgment is perfectly useless." The *Moody Monthly* comments, "A perusal of this book will convince the reader that Mussolini is not the Antichrist as some thoughtlessly imagine. Fascism, as Mussolini represents it, is the protection of Italy from Vaticanism on the one hand, and Communism on the other." The *Elim Evangel* points out that the Antichrist, according to the Revelation, will apparently at first help "The Great Harlot," and then destroy her.

Jews and Christ

Says Max Reich, a Hebrew Christian leader (quoted in *Sunday School Times*), "It is simply marvelous how many of our people are turning to Christ in these days. Wherever I go I come into contact with young believers."

Prayer and Business

For eighteen years two prayer meetings a day have been held in the Lebanon Woolen Mills (Tennessee), according to a press report quoted in the *Presbyterian*. Mr. Edgerton, the president of the Mills, and a church leader, said, "The whole atmosphere of the mill changed during the meetings of eighteen years ago. There were cordiality and friendliness and a better spirit. Our production began to increase. But, most important of all, the people were happier. I believe very strongly that the principles of Christianity will cure any labor trouble or any other kind of trouble." He points out that his mill has come out unscathed through the labor upheavals including the recent textile strike, that have hit his colleagues.

Anti-Religion in Mexico

We learn from *Literary Digest* that the governor of the Mexican state of Tabasco has published a report on the aims of the anti-religious program which is being adopted by the Mexican government. The report was illustrated by photographs portraying the destruction of religious images and objects of devotion, and contained a burlesque of the crucifixion, showing Mary Magdalene smoking a cigaret. On the basis of this report the Congress is expected to enact a decree absolutely forbidding anybody connected with a religious body to maintain a school of any kind.

The object is obvious—to put the stamp of atheism upon the Mexican children. The great conflict of the ages—between Christ and Antichrist—draws closer every day.

The Way of Salvation

The Power of a Testimony

One night in a Pullman car a young man sat down behind that grand old Christian warrior, Dr. H. C. Morrison, and soon they were engaged in a conversation. The young man told Dr. Morrison that his father was a large manufacturer, for whom he was a salesman. He had a fearful cough and he said, "I am on the road to sell goods and for the recovery of my health." He told of his wicked life and laughed about his sins. "I am a member of the church," he said, "and when I go home I go to church with my mother. I would not have her know that I am skeptical. I go along with her to church; and when she takes the sacrament, I do, but I feel as mean as a dog when I do it." And then he broke into a laugh.

Dr. Morrison said, "Did you ever read the New Testament?" "Yes." "Did you ever read that passage which says, 'He that eateth or drinketh unworthily, eateth and drinketh damnation to himself?' You add to your sin hypocrisy. You are close to blasphemy." Dr. Morrison talked to him a long while, and the young man thanked him and went to bed.

Several years later the two met again and took supper together. The young man said, "Since you talked to me I have become a confirmed infidel. Will you please tell me why it is that a man of your intelligence can believe in miracles?"

Dr. Morrison gave his reasons, showing him many golden links in the golden chain of eternal truth in the Word of God. The young man admitted the reasonableness of his claims. Finally Dr. Morrison said, "May I go into the realm of experience?" "Yes," replied the young man.

Dr. Morrison continued: "Before Jesus ascended He said, 'I will pray the Father, and he shall give you another Comforter.' That prayer has been answered. I have received the Holy Ghost, and He reveals Jesus to me. Jesus is no longer a historical character merely, but a living, personal presence and Saviour. I do not have to go to anyone to prove that the Bible is true. *The Holy Spirit reveals Jesus, and makes Him as real to me as He was to John when he leaned on His breast.*"

The young man grew quiet. Then he said, "That is a wonderful testimony that you give." The two men got on their knees and prayed, the young man yielding his life to the Saviour. It was a wonderful night for them both.

The young man said, "If someone had talked to me long ago as you have, doc-

tor, I would not have been the wasted, blasted, miserable wretch that I have been."

You can know the reality of this same salvation by receiving the same Saviour; and you too can receive the gift of the Holy Ghost who will make Jesus gloriously real to you. Seek and ye shall find.

A Definite Consecration

(Continued from Page One)

eternal joys. His way may lead us through the valley of the shadow, but it leads to the City where darkness never comes. Often as He leads we feel the force of His words, "What I do thou knowest not now," but we are assured "thou shalt know hereafter."

There are those of middle life or older who have never found their place in God's highest plan for them. A few years ago I was in a meeting at which there was a special speaker. The pastor thought it would be well to have a short testimony meeting before introducing the speaker, and requested that the testimonies be made brief, so that as many as possible might say a word for the Lord in the short time allowed. Things went well for a few minutes until a woman, perhaps fifty years of age, arose and let forth a tirade against short testimonies and ended by saying she was sanctified thirty years before. I believe that "popcorn" testimony meetings can be so conducted as to become almost sacrilegious. But as I beheld the unsubdued will, the defiance, and the harsh spirit shown by that sister, and then heard her testify to having been sanctified by grace, my heart grieved as I thought, "Sanctified thirty years ago and never has learned subjection of her own strong will." We fear too many have accepted certain religious terms and theories without having received the grace of them. What a pity when one who has professed following the Saviour so long knows so little of the spirit which was His.

To present our bodies "a living sacrifice" means that henceforth life for us is to be a sacrificial one. In Old Testament times when an offering was brought the life was first taken, after which the flesh was burned upon the altar. If it were a burnt offering it was wholly burned with fire. But now, since our life is redeemed through the death of Christ, we are to present to the Lord a sacrifice, not slain, but living, our physical and spiritual life an offering to God.

Some consecrate themselves on the altar of self, instead of the altar of God. Some of the marks of sacrificing to self are murmuring when things do not exactly suit us; complaining when called upon to endure hardness; becoming irritated when crossed; pitying self, often exhibited in many ways; and praising self, indulged in or sought. Some peo-

ple's very walk and dress show they think more how people are going to regard them than they do about how much they can reflect Jesus. The life consecrated as a living sacrifice upon God's altar feeds the fires of God's pleasure, desiring that in every circumstance there may ascend an odor of a sweet smell, a sacrifice well pleasing to God. If we have made our decision deliberately, of our own free will, and like Moses have chosen rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, we shall prove in every trial the exceeding greatness of God's grace toward us.

There are those who have been saved, and we fear some who have received the Baptism with the Holy Ghost, who have not as yet presented their bodies a living sacrifice. They may think they have, but their actions under trial prove they are still much inclined to follow self and to show evidences of the works of the flesh. Those who have consecrated in reality and not in theory only, prove such consecration by crucifying "the flesh with the affections and lusts." He who is consecrated walks not after the flesh, but after the Spirit, yielding his members as instruments of righteousness unto God, reckoning himself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

Life is made up of problems, and the test of true Christianity is in the place of trial. When I was pastor at Philadelphia it was customary for the young people to trim the Sunday School rooms each Christmas season, giving them a holiday touch. These trimmings were then left hanging until after New Year's. One year Christmas came on a Sunday and some of the young men thought they would like also on that occasion to put some trimmings in the church auditorium so they bought some green boughs and worked much of Saturday night and when we arrived for Sunday morning service the front of the church looked very cheerful in its green freshness. But one of the brethren of the church, a very fine man, felt it was desecrating the house of God with worldliness and as soon as evening service was over he pulled down the foliage which the young men had so joyfully arranged and which the young people had hoped would remain over the next Sunday.

Of course the young people felt bad, both that their interest in giving the church a holiday touch was thus ruthlessly destroyed and that the brother had shown such a spirit of resentment against what they had done. It brought a real test of character. Many a church has been badly crippled or even divided over something of as little importance. Here was an opportunity to see how deeply Christian character was implanted in the

lives of these young people. It was a great joy, when they were told to let the incident pass as it was better to have the sprays of green torn down than to have hard feelings in the church, to see them meekly submit and go on worshipping the Lord without a ripple. It takes grace to keep the best of us, and it takes a very real and understanding consecration to put one where one may be kept. It is better to sacrifice something than to have trouble, and the way to prepare to make sacrifices when such are required is to present our bodies a living sacrifice.

Our whole future is before us, and in consecration we pledge our all for all future time to the Lord. This giving of ourselves will be thoroughly tested. Out of this one full consecration will come many fresh surrenders which different circumstances will demand covering everything that life may contain. The unknown in our consecration is far greater than the known. Some can remember when they promised their all to God and received the witness that God accepted their gift. But they have failed to meet the fresh requirements that have come in the school of trying experience. The one great consecration is an expression of our willingness to be all the Lord's. The multitude of consecrations that will result from this dedication will come from meeting in actual experience those things which our earlier consecration showed our willingness to meet.

Let us illustrate it from the life of a soldier. War is declared. A young man hastens to the recruiting station and enlists. He there expresses his willingness to be loyal to his nation throughout the war in whatever place he may be required to fill, and in any sufferings which warfare may bring. He consecrates himself to the fortunes of war. But he has not yet seen a battle, has never gone hungry or cold, has never yet had to obey a stern command, has never marched beside a comrade who is unpleasant to him, and has never been wounded. He is filled with zeal and earnestness and gives himself one hundred per cent to the cause which he has espoused. Then come actual warfare, weary marching, heat and cold, discomfort, hunger, and finally the withering fire from enemy guns. This is all quite different from rushing to the recruiting station and signing his name. Yet this, and more, is what he signed for when he gave himself a volunteer. It is similar in Christian consecration. The presentation of our bodies a living sacrifice is pleasing to God and often a pleasure to us. Then comes the actual life of Christian warfare, often quite different from what we had imagined it would be, calling for fresh courage to endure conflict, insult, self-denial, or danger in the cause of Christ of whose army we are now a part. Like the soldier

in earthly warfare we are to take unto ourselves the whole armor of God that we may stand in the evil day and having done all to stand.

In Christian consecration there must be full reliance on God. There is a beautiful expression in the Song of Solomon. "Who is this that cometh up from the wilderness, leaning upon her beloved?" It is the Bride, the consecrated church of God, all glorious within. She has been in the wilderness; but she is coming out. She has learned the secret of direction and strength. It is "Leaning upon her beloved." If we try to live a sanctified life in our own strength we shall fail. It is as we lean upon Jesus that we have success. We are coming up from the wilderness of the world, of self-will, of confusion, stepping upward to ever higher heights in God.

I knew a little lady whose husband became very dictatorial, taking his stand

Questions and Answers

Is the meaning of "by one Spirit are ye all baptized into one body," 1 Cor. 12:13, the same as Acts 2:4, "they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance"?

In 1 Corinthians 12 Paul is seeking to put the Corinthian church in order relative to spiritual manifestations and gifts, and I believe that in 1 Cor. 12:13 the apostle is seeking to show that believers have all been put into the spiritual body of Christ by the Holy Spirit, and that their activities ought to be from the Spirit and not from themselves. It is my conviction that 1 Cor. 12:13 is not a doctrinal treatise to show that only those who have received the Baptism with the Spirit according to Acts 2:4 are in the body of Christ.

What is the difference between a person converted today, with the Holy Spirit upon the earth, and one converted while Jesus was here on earth before the Spirit was given?

Salvation has always been by grace, through faith. By faith Abel received witness. Heb. 11:4. David understood, "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalm 32:1, 2. Paul quotes David to prove salvation by grace and then shows that this same blessing comes upon the Gentiles as well as upon Israel. Rom. 4:6-9. Therefore we conclude that salvation when Jesus was upon earth, as it is now, was by grace through faith.—E. S. W.

that the Bible taught that the wife was to obey her husband in all things. This lady went to one much older in experience, hoping to receive sympathy and perhaps to be told that she ought not to submit to some of the wild demands of her husband because another scripture said "we ought to obey God rather than man." What was her disappointment when this older woman told her that she felt God had something to work out in her, and that when this was done He would work with her husband, and recommended that she humble herself and obey. It was a hard lesson for one who had but shortly before consecrated herself to God. But she accepted the advice. Later she told how distressed she would become at times until she said she finally got complete victory, so that it mattered not what her husband demanded she did as he said. Then indeed God began to work on him, and when I became acquainted with this couple this little wife had very much her own way. She had made a consecration, then she had learned through innumerable fresh consecrations to live out what she had consecrated to. Of course we do not approve of husbands' becoming tyrants. They are commanded to love their wives and to give honor to them. We cite this instance as an example. Our tests may come on altogether different lines, but they are none the less real. Abraham's consecration finally led him to Mount Moriah there to sacrifice his son. God tried him and He will try us.

Now our last thought is concerning the benefit of consecration. It brings God to us as no other efforts can. When Abraham had not withheld even his well beloved son, properly meeting this hardest of tests, God in His glory burst forth upon his soul as He otherwise could not have done; and in that revelation declared, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand upon the seashore."

Find the outstanding characters of the Bible. Turn to Hebrews eleven and read of the worthies of faith. There you will learn of people whose lives were presented a living sacrifice. It takes their kind of faith, a faith which brings full surrender and implicit obedience, to make us overcomers.

Burdens

Our burden is God's estimate of our carrying capacity, and the one will never exceed the other. "Be of good cheer, brother," said the martyr Ridley to his fellow martyr Latimer; "for God will either assuage the fury of the flame, or strengthen us to abide it."

A Call for a National Day of Prayer

The Christians of the United States Are Asked to Observe SUNDAY, NOVEMBER 25, 1934, as a Day of Prayer for Repentance and Revival

To All Who Love the Lord Jesus Christ in Sincerity and Truth, Greeting:

In the name of our Lord, with a keen realization of the present crisis upon the Nation and the Church, we unite in urging you to set apart the fourth Sunday in November as a Day of confession, repentance, and prayer.

America's Desperate Need

Spiritual Revival is our crying need. Sacred institutions are threatened. The principles of sound government are flouted. Powerful foes of righteousness are multiplying. Youth is in grave danger. Unchastity, intemperance, atheism, and infidelity are sweeping with ruinous force through our land. Communism is stirring up mass hatred and revolution. Help must come from God. Nothing else but His interposition will bring relief. For this the Church must turn to God in prayer, for He alone has the remedy for mortal ills. God stir America!

How to Escape Threatening Disaster

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

The Last Nation-Wide Revival

The Great Revival of 1857 commenced in a panic in which thousands lost their fortunes over night. Millions were thrown out of employment and suffered almost unbearable hardships, but it resulted in multitudes turning to God. The spirit of prayer prevailed everywhere. The Bible became the best loved book. The press turned to religious subjects. The great Evangelist, D. L. Moody, witnessed its marvelous progress throughout the land and over the sea, and when the revival began to wane, he prayed: "Oh God, stir the cities of America again!" The God of past revivals is just as able to display His ancient power today, in answer to prevailing prayer.

Prayer Will Bring Blessing

Christianity is nothing, unless it is supernatural. The regaining of the operation of divine power in our churches throughout the land is imperative. Christian life and work will be an utter failure unless the power of the Holy Spirit is obtained through prayer. We must engage in the ministry of intercession until God grants the greatly needed blessing.

What to Pray For

First of all, let us confess our individual and national sins, and cry might-

ily to God for forgiveness and spiritual healing. Then let us pray for the Church, that the Spirit of grace and supplication be poured out upon her, and that her spiritual life shall be revived. Let us pray for the homes of America, and for the establishing of family altars. Then we should pray for the safety of our nation, for the President, his Cabinet and advisors; for Congress, for Governors, and for all State and City officials. We should pray that God will not only bless America and Christians throughout this land, but that He will bless His people throughout the world, and that multitudes may be swept into the Kingdom.

Seed Thoughts

Gathered by Alice E. Luce

In the place where Jesus was crucified there was a garden. If the wildernesses of this world are to blossom as the rose, the cross must be planted in their rocky heart.

The flower of Calodon raises its exquisite blue blossoms in only one spot of Scottish soil. Tradition says that it was brought into being by a baptism of blood, when a deadly battle was fought on that field.

The life-blood of sacrifice is that which raises the choicest blooms in the garden of the King of kings. John 12:24-26.

What patience a garden teaches us! You may go around watching the opening buds daily, but you cannot urge them on faster than they will. See the great Husbandman's patience with us. James 5:7.

Are we growing weary in praying for revival? Does the fullness of the Latter Rain seem long in coming? Let us meditate on the Lord's own patience, and realize how Jesus Himself is praying for the travail of His soul to be satisfied. Isa. 53:11, 12; Heb. 6:12, 15.

"All the best results of a garden, like those of life, are slowly but regularly progressive. Each year does a work that nothing but a year can do." How blessed to know that, slow though the progress may seem, yet as we yield to the Lord He is working out His will and His likeness in our lives.

We also learn in the garden that while patience counts for much, still it must be accompanied by steady, plodding work. "Learn to labor and to wait."

Hours for Prayer

We urge that those who fear God, and who "sigh and cry for all the abominations" about us, should gather together on the appointed day and spend several hours in prayer and supplication and confession. We suggest that the hours of ten in the morning to four in the afternoon, and eight to ten in the evening, be set apart for such gatherings.

Instead of the regular preaching services, we recommend that only brief messages and exhortations be given on the subject of "Prayer," and that most of the time be devoted by the people to prayer. Mass meetings for prayer should be arranged, wherever possible. If days of prayer should follow this Day of Prayer, it will be most gratifying and effectual. "Continue stedfastly in prayer." (Col. 4:2, R. V.)

Leadership in This Call

No individual or institution is assuming any leadership in this call. A group of men, "whose hearts God had touched," are simply voicing the conviction of tens of thousands of their fellow Christians that the hour has struck for praying Christians throughout the land to "wait only upon God" for blessing upon the Nation and the Church.

God's Call to Prayer Comes Anew Through an Ancient Prophet

"Sound an alarm . . . blow the trumpet . . . sanctify a fast . . . call a solemn assembly . . . gather the people . . . assemble the elders . . . let the ministers of the Lord weep, . . . and let them say, 'spare thy people, O Lord, and give not thine heritage to reproach' . . . Wherefore should they say among the people, 'where is their God?'"—Joel 2:1, 15-17.

We are happy to co-operate with the Christian friends who, through the Great Commission Prayer League of Chicago, are sending out this call for prayer.

The Secret

A saint whose name is fragrant over the whole world, was once asked to put in a sentence what had brought such joy and victory into his own life, and he answered in the words of the Psalmist, "I have set the Lord always before me." That is the secret of everything, that is the true source of comfort, that is the solution of every spiritual difficulty.—W. Y. Fullerton.

Sample packet of 130 different tracts, 25 cents.

Sunday School Standards

The following article on "Standards" was taken from a new book written by R. M. Riggs, the title of which is "A Successful Sunday School." A description of this book will be found on page eleven. Every person interested in Sunday School work should have a copy.



HE THOUGHT of comparison underlies all of our estimation of values. A man is big in comparison with other men. What is big in a man would be small in an elephant or a mountain. Our estimation of goodness is in comparison with what is ordinary in men or, if we take the spiritual viewpoint, with what is perfect in God. We unconsciously seek some standard by which to make our valuation of things and people. Is ours a good Sunday School? To find the answer we turn instinctively to some preconceived opinion as to what a good Sunday School is and compare ours with that. But, if one's opinion as to what a good Sunday School is has been formed from altogether too scant a knowledge as to what a Sunday School should be, then the answer might easily be, "Yes." But another person with a better knowledge of what a Sunday School ought to be might quickly answer, "No." Let us, therefore, carefully define our terms and describe minutely what a Sunday School ought to be, thus providing a common standard by which to judge our schools.

A line many times is not considered crooked until a straightedge is placed beside it. Some times a person does not realize a certain need in his appearance until he sees himself in the mirror. And so, many Pastors and Sunday School officers would never realize the need in their own Sunday School until they saw what a good school was and, in this mirror, got the reflection of their own need. Thus the consideration of a standard is not for the purpose of judging other schools but to the laudable end of improving our own.

A glimpse of what may be called an ideal or perfect school reveals to us its spirituality, its organization, the training of its teachers, its curriculum, the accomplishments of its scholars; its size and its growth.

1. Spirituality.

The success of a secular school can be estimated by its faculty, its curriculum, its general efficiency, its size, its growth, and its products; but not so with a Sunday School. The Sunday School is as different from a secular school as a church is from a club or a society. The Sunday School is an organism as well as an organization. There is not only the proper relation and balance between its component parts which exists between the organs of a physical body, but there is life coursing through every member, and without that life there would be death and defeat. And the wonderful thing about this life is that it is the Life of God. "He that hath the Son hath life." Pastor, Superintendent, all other officers, all the teachers and every member of the school, should realize that the more real and apparent, the more healthy and vigorous, this divine Life

is in the school, the better school do they have and the nearer to God's standard of real success it is. This Life will manifest Itself in a spirit of reverence throughout the whole school and all its sessions. A warm, genuine spirit of worship will pervade its worship periods. An appreciation of and a love for God's Word will constantly be engendered. An understanding of the reality of the presence of the Holy Spirit will also be fostered by leaders and teachers. And this will inevitably lead to the continual conversion of the unsaved children and adults who will find their way into the school. Thus true spirituality is the first and most important requisite in the making of a successful Sunday School.

2. Organization.

In the world in which we live, spirits must have bodies in order to find full expression and take a recognized place among us. And even the Spirit of God, in our Sunday School, will be able to operate far more smoothly and effectually if a well organized and efficient body is provided Him. Our physical bodies are not normal or healthy if the various organs which compose them are not carefully and sympathetically interrelated, each doing its own part efficiently and well. And so the organism of the Sunday School must have all its organs or members carefully instructed as to their part, and then each member must humbly and faithfully perform his duty and discharge his responsibility.

A Sunday School generally consists of officers, teachers and scholars, as a body consists of nerves, bones and tissues. There are also well defined general divisions of the body, such as head, trunk, arms and legs; and so there are distinct departments of a Sunday School. There are the adult, young people's, senior, intermediate, junior, primary and beginners' departments and, if the school is larger, a cradle roll and home department. An indiscriminate mixture of ages or an unbalanced proportion between the classes is as impossible in a good Sunday School as a deformed human body is irregular in its activity.

3. Teacher Training.

The instruments of God and man require careful molding and polishing before they are ready for use. And the more delicate and costly the work to be done with them, the more care must be exercised in the preparation of the instruments used. Now, in spite of a popular notion to the contrary, there is no more important work in all the world than teaching children the way of the Lord. Our public school system makes certain definite requirements of its teachers which always involve for them many years of studying and training. They must, of course, know for themselves all and far more than they are ever expected to teach. They

must also be trained in the methods and principles of teaching and have a thorough knowledge of child psychology. Then only are they permitted to teach arithmetic, spelling, reading, geography, etc., all knowledge of the material things of this life. The Sunday School teacher also should most certainly know all that she is to teach and much more as well. This will include not only a thorough knowledge of the immediate lesson but an extensive knowledge of the whole Bible and kindred subjects, such as Biblical Introduction, Church History, etc. And should she know any less of the science of teaching or be any less familiar with the mental characteristics of the children whom she teaches than the public school teacher because she is teaching things of eternal worth and merit? The fact that her services are voluntary does not relieve her or the school of the necessity for training for her work, for the importance of her work remains unchanged. To quote C. S. Leavell, "A real school is impossible without real teachers. Real teachers are impossible without teacher training."

4. Curriculum.

Next in importance to the ability of the teacher, must be considered the material which she teaches. Let each school follow the publications of its own denomination as regards the course of study which is followed. But the general field of what is taught covers more than what is contained in the lesson sheet or quarterly. It should be the responsibility of the Superintendent of Education to provide missionary information and a graded memory course as a part of the general curriculum. The school should also maintain a library for the use of the scholars and teachers and be careful to encourage its use.

5. Accomplishments of Scholars.

Care should be taken that all this preparation and provision for a successful Sunday School should not largely be lost in its effect upon the child by there being little or no requirement expected in return from the child. The best-known ways of securing response from school children involve first of all the measuring of that response. There must be some way of grading each child upon the things that are required of him, keeping a faithful record of his grade, and the using of that grade in contrast with the grade of others (individuals and classes and departments) as an incentive to better accomplishment on his part. That grade also can be used to determine the degree of honor to be shown him at the time of his promotion, and can also be sent to his parents to provoke their better co-operation in the religious education of their child. This keeping and intelligent using of records is a necessary part in the life and mechanism of a successful school.

6. Membership.

If the above mentioned parts of a Sunday School standard are measured up to, little fear need be felt concerning the size or growth of the school. These things are mentioned last because they are last and are not to be sought first. They can never be gained in any wholesome or permanent fashion until spirituality, organization, teacher training, curriculum, and the grading of scholars are first provided for.

But, for the purpose of comparison and having a definite standard, let it be stated that a Sunday School's enrollment should equal, or even exceed, the resident membership of the church of which it is an integral part. There is little apology for a

school being smaller in membership than its church, for there are many children who can be counted as Sunday School members who are not old enough for church membership. Also it is easier to get the unconverted to attend Sunday School than it is to get them converted and to join the church. Every church member, then, in the Sunday School, all the children of the church members likewise in the school, and a number of interested friends and neighbors as well—all will cause the membership of a standard school well to exceed the active membership of its church.

7. Growth.

Every healthy school, like a healthy child, will grow. But in addition to the natural

growth which is an expression and proof of life, a Sunday School, unlike a child, will definitely plan and arrange for its growth. The ideal school will not be content with normal natural growth, unless we consider that definite and special efforts to increase its membership are normal and natural to a spiritual Sunday School. The spirit of evangelism that burns in a spiritual school will soon reach out for the unconverted who are not in Sunday School and church all around. Then a definite effort will be made to reach those unsaved. The religious census or survey of the neighborhood is, in reality, an evangelistic campaign conducted by the Sunday School. It is not just a method which has the approval of modern Sunday School organizers (which it has as well), but it is the method which Jesus commanded in the great commission. "Go ye therefore and teach." The teaching must be preceded by a going. The Sunday School exists to teach, but it must also go. If the Sunday School, therefore, is well developed and well rounded and is standard in every respect, it should increase its membership at least 20% every year until its full constituency has been gathered in. When the local area around a school has been thoroughly worked, there will surely be found certain unworked sections of the city or country where branch Sunday Schools should be started under the auspices of the parent church and school. So, there need be no end of the expansion possible for a normal, healthy school.

NEW SCHOLARS

True courtesy is from the heart rather than a matter of form. Every Sunday school is glad to have visitors and new scholars, and should not forget that just as a host or hostess is very careful to make her guests feel at home, so the Sunday school should be especially thoughtful and courteous to her guests. A hostess committee of warm-hearted men and women who will welcome those who come each Sunday, taking care to see the new members are introduced to the Sunday school superintendent, teacher, and as many of the other scholars as possible, will be helpful in building up the attendance of the school. It is well to have all visitors stand, giving their names. If they have been brought by some member of the school, this member should be given recognition. It might be well to have a visitors' roll on the wall; also a Roll of Honor for those who have brought new scholars into the school.

PUTTING THE BIBLE FIRST

Does your Sunday school encourage Bible reading in the school? A certain Sunday school had a Bible reading contest. One working man read the Bible entirely through in 28 days, while a sick man read his in 25 days. A housewife completed her reading in 49 days. In three months 18 were saved, due largely to the reading of the Word of God.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isa. 41:10.

Bible Training Courses

For

PREACHERS AND SUNDAY SCHOOL TEACHERS

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Other schools have organized Teachers' Training Classes, where the teachers are given special training which is proving to be a great asset to both school and church. If you desire to see YOUR school and church grow spiritually and in numbers, see that a class is organized at once.

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This course deals with the great subjects of Salvation, Divine Healing, the Baptism of the Holy Spirit, the Second Coming of Christ, and How to Meet False Teachings. Christian workers need to know what the Bible teaches on these subjects, that they may learn to deal tactfully with all types of people and meet the various beliefs with the Word of God. Price 50 cents.

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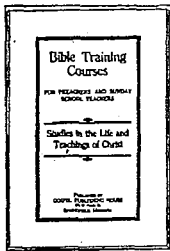
This course is divided into twelve lessons. The object is to discover and understand as fully as we may the true Christ, the Christ of the Bible, that we may believe in and love and obey and follow and worship Him. No more profitable study could occupy our time and thought in these days of the imminence of His appearing. Price 50 cents

AGES AND DISPENSATIONS

The dispensational study of the Bible involves the consideration of God's plan for the ages as He has revealed it to His people. This course is designed to give to the student who already has some knowledge of the Scriptures a clear understanding of God's plan for the ages. As the story unfolds the student obtains a clear vision of the eternal purpose of God for the redemption of a ruined world. Price 50 cents

GOD'S WONDERFUL BOOK

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



Sunday School Discipline

By Zella Lindsey

Among a number of problems presented at a recent Sunday school convention, one of the most perplexing was the question of discipline in the Sunday school. What about the child who constantly disturbs the class or school? Shall the Sunday school attempt discipline in any way? If so, to what extent?

The child who disturbs in Sunday school is quite often one who lacks home discipline. A pastor's wife noticed as she visited in the homes of the members of the assembly that the parents who allowed the children to interrupt the conversation during her visit, disobey, and do just as they pleased in general, were the ones whose children were causing trouble in the Sunday school. Children who do as they please at home, "talk back" to the parents, etc., are going to carry these characteristics right into Sunday school with them, and it is well-nigh impossible to overcome six days, bad home training in one hour on Sunday morning.

Lack of an interesting class is another cause of disorder in the Sunday school. It may be that the teacher is lazy and does not prepare interesting lessons for the class. Or perhaps she has not been trained to meet children of the age of those in the group with which she works and so her work is not as effective as it might be. Some teachers fail to demand order and show by their

attitude of resignation that they will "put up" with disorder and disrespect, when a firm command might work wonders with those inclined to misbehavior.

It is a great help to have each class shut off by itself and this is possible in even one-room schools. Have frames two feet wide and five feet high built, and covered with burlap, then hinged together with double

hinges so they can be folded in any way desired. These can be set about the class and will help to keep the children from giving their attention elsewhere rather than to the class and teacher. They are much better than curtains for they can be closed up flat after class and set against the wall out of the way. Gunny sacks could be dyed and used, but the burlap does not cost much and can be tacked to the frames quite easily.

The Sunday school teacher should do all that is possible to avoid trouble by providing an attractive place for the class and a thoroughly prepared and well adapted lesson.

(Continued on Page, Fourteen)

My Sunday School Diary AND AUTOGRAPH BOOK

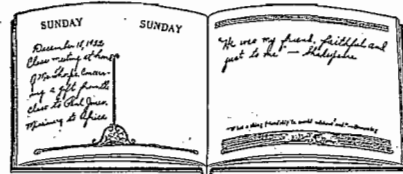
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TABLE OF CONTENTS

- | | |
|---|---|
| Chapter I—Possibilities and Objections in Sunday School Work. | Chapter VII—Educational Officers. |
| Chapter II—Relation of Sunday School and Church. | Chapter VIII—The Teaching Staff. |
| Chapter III—Standards. | Chapter IX—Operation. |
| Chapter IV—The Life of God in the School. | Chapter X—Curriculum. |
| Chapter V—Organization. | Chapter XI—Records. |
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Some Enthusiastic Sunday School Groups



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THE PENTECOSTAL TABERNACLE OF THE ASSEMBLIES OF GOD
Chas. Sheall, Pastor; Herman Barbee, Supt.; Don. Geselle, Asst. Supt.; Lydia Geselle, Sec.-Treas.

INTERESTING REPORTS are being made of the progress that is being made by many countries. A large number of new deeds is very encouraging. Definite reorganize their different classes and departments marked gains in every way.

For the benefit of those who contemplate wish to state that we are making a special price on the first order when cash accomodation advantage of this offer, be sure to state that

Regarding printing future Sunday school to state that only group pictures of the past in, as only a very small space can be allowed whole school is taken it will have to be made bers can not be recognized. By complying acquainted with those actively engaged in

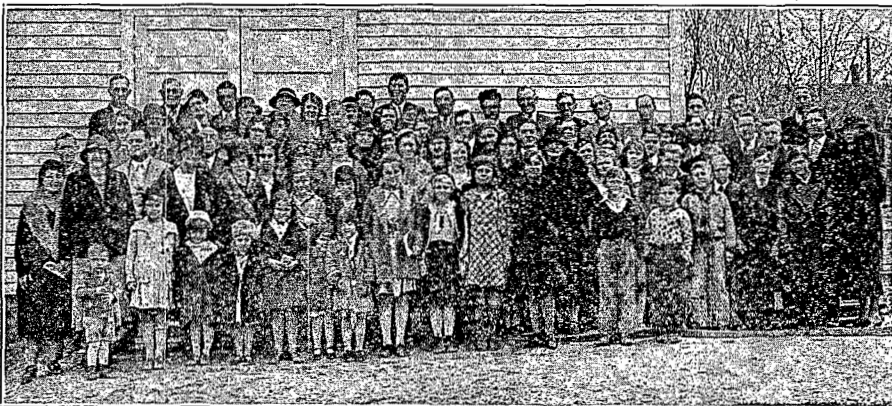
It is now only a few weeks until the new Sunday school staff and members, young and of doubling or even trebling their present scholar to Christ? What a glorious task! Ities and opportunities that lie before us.



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RTS are being received telling us of the splendid
ade by many Sunday schools from all parts of the
er of new schools are being organized which in-
Definite steps are being taken by many schools to
and departments, and by so doing they have made

o contemplate organizing new Sunday schools, we
g a special offer to furnish literature at one-half
sh accompanies order. If any one desires to take
o state that literature is for a new school.

Sunday school supplements with pictures, we wish
of the pastor, officers and teachers should be sent
in be allowed for them. When the picture of the
to be made small and in so doing the different mem-
complying with this plan, we become somewhat
engaged in Sunday school work.

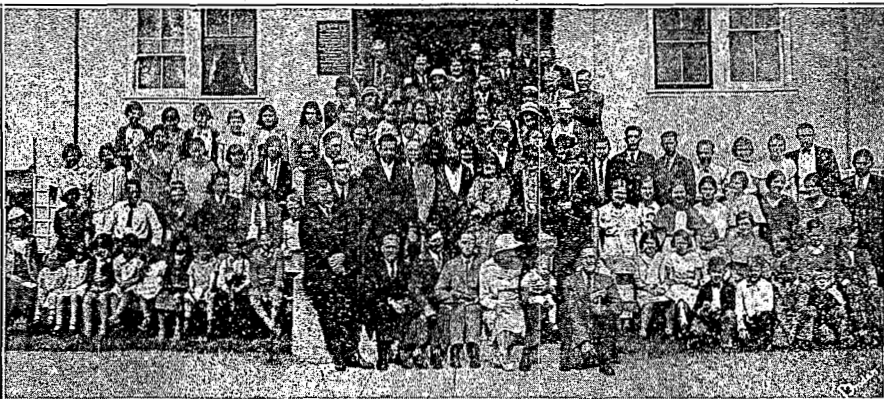
until the new year is here. Why should not every
young and old, set themselves the definite objective
their present enrollment and of bringing each new
ious task! Let us awaken to the wonderful possibil-
before us.



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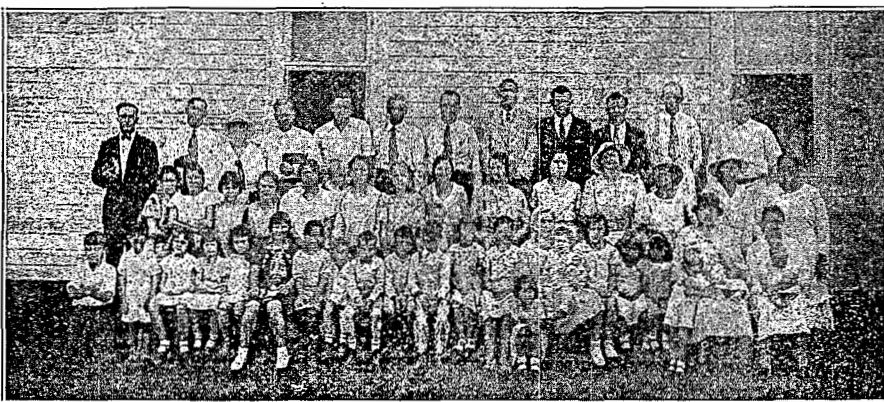
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D. Howze, Pastor; Brother Danford, Supt.; Mrs. N. I. Gatlin, Sec.-Treas.

SUNDAY SCHOOL DISCIPLINE

(Continued from Page Ten)

However, many a well-prepared lesson has been spoiled by a misbehaved child who persisted either in whispering, talking in an undertone, or making a worse disturbance. And even if the class proves uninteresting, are children to be excused from obedience and good behavior? Indeed not.

God's attitude toward discipline has been shown in different instances throughout the Bible. Under the law (Deut. 21:18-21) the child who disobeyed his parents was to be chastened. If then he continued rebellious and stubborn, he was to be taken before the city authorities and stoned to death! In the New Testament we read, "Children obey your parents in the Lord for this is right" and the principle of discipline is reiterated by the way God deals with His children. "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." "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." Disobedience causes separation from God and those who continue in such are doomed.

Many say, "Oh let us show love and patience," but love chastens and patience does not mean receiving disrespect and discourtesy. Love considers the future rather than the immediate present. The parent who allows disobedience is giving the child a good start on the way to the penitentiary and finally to hell, and how shall they answer to God? God said He gave revelation to Abraham because "I know him that he will command his children and household after him."

Nor are discipline and obedience restricted to the home. We are told in Heb. 13:17 to obey them that have rule over you. This applies to people of all ages. The child in Sunday school is to be obedient to the Sunday school teacher, to the superintendent of the school, and certainly to the pastor. Since God sets His approval on discipline the Sunday school must maintain order and obedience in the classes.

The Sunday school must not consider the good of one child alone, but the good of the whole group. The disobedient child who will not obey the command to be reverent, respectful, and quiet in the church is setting an example for the rest of the school and disorder will spread quickly. Of what benefit is it to teach reverence, respect, and obedience to those in authority by precept, and at the same time allow the very opposite to be practiced? Children coming into the school will soon take up the ways of those already



GREENFIELD, MASS.
Raymond Shepherd; W. C. Harper, Pastor; Mrs. W. C. Harper; Dorothy Shepherd; Mrs. Wm. Orr.

there and more than one parent has rightfully removed his child from a Sunday school which tolerated disorder and disobedience to those in authority.

The child who disturbs the class should be kindly, but firmly dealt with. Often a tactful suggestion will be sufficient. If necessary it is well to have a private talk with him and make him understand that he is violating the rights of the rest of the class by distracting their attention from the lesson. If he is made to realize that he is displeasing the Lord and is prayed with, he will often give no further trouble, especially if he can be made to realize his sin and will give himself to God. If this does not bring the desired obedience, then the child's parents should be consulted and further trouble should bring more severe measures. The child who persists in misbehaving should be warned that disobedience continued will finally send him to the penitentiary and final-

ly to hell. Suspension from the class for the remainder of the class period should be resorted to if misbehavior continues, and even for a Sunday or two if needed, depending on his repentance and change of conduct.

Many schools hesitate to demand order and good behavior lest they lose the pupil. It is well to be sympathetic with the culprit, but why not show the same sympathy toward the well behaved who certainly are entitled to order in the school and class? Better lose one child than have several ruined by his influence.

Dismissal from the school will not often be needed, but should be resorted to if occasion demands it. Our Sunday schools are not reformatories and should not be made a harboring place for those who wish merely to have a good time.

God has given us the Sunday school as a trust where we are to teach the word of God and secure the salvation of the children. Let us keep it for that and demand the necessary discipline and order necessary to secure it.

The Extension Work of the Sunday School

The Sunday school that does not reach out after those who do not attend any Sunday school is failing of one of its most important obligations. As Mrs. Art Smith of Norman, Oklahoma, says: "The value of the Home department of the Sunday school has not been fully realized in most schools. It

is the greatest field of labor the church has outside of the foreign field, and has an advantage over foreign field work in that it requires less training and support. The only requirement is a Spirit-filled worker with a passion for souls with one purpose—not to get individuals that can help the church, but to find individuals the church can help. People of little means, and of questionable characters seem of little value in building a church program, but what is the purpose of a church program if not to reach humanity?"

"Here is a mother with some small children, or possibly a husband who drinks. She has few clothes, and few interests outside her own home. Her friends are few and fair-weather ones at that. She has no way to go to Sunday school and could not go even if the way were provided. But if the Home department can get her to study the Sunday school lesson it will bring her comfort. More than that, if the Home



OFFICERS AND TEACHERS OF THE FIRTH TABERNACLE SUNDAY SCHOOL,
FIRTH, IDAHO
Pastor, Allen J. Brown; Supt., Mrs. Lena Slayton; Asst. Supt., Arthur Malmes;
Sec.-Treas., Mrs. Esther Anderson

department worker will be a friend to her she can finally reach her soul.

"Hand in hand with the Home department goes the Cradle Roll, for any mother has respect for anyone who loves her baby. The baby will give the Cradle Roll workers a good excuse to go on the baby's birthday, and special days can be made occasions for visiting the home. If the child gets sick, then is a good time to reach the mother's heart, and to gain her respect for you and your church. Your help and cheer and prayers will mean much to the whole family.

"The Home and Cradle Roll Department work is not always a swift way of getting results, but the results come sooner or later. See that your Sunday school gives attention to these departments, for its workers shall finally 'come, bearing precious sheaves for the Master.'"

Another means of extensions is through individuals themselves starting Sunday schools in sections where there are none. Many times those who have worked in a large school move to a small community where there is no school at all, or find in a city a section that no church is responsible for. They could do what one Sunday school teacher did, who had taught for many years in a large Sunday school when forced to give up her work and go back to her suburban home because of ill health.

She noticed from her front porch the young children of the neighborhood racing roughshod over the Lord's day, seemingly unconscious of a Sunday school hour. She felt quite burdened over the situation and finally was led to start a class in her own home, composed of the children who did not attend the Sunday schools of the churches of the town. She explained her plan to the neighborhood mothers, emphasizing the fact that she did not want to take children away from the Sunday schools of the town, but did want those who did not attend anywhere else.

She stuck a small American flag on her gate at nine o'clock the next Sunday, reminding the children that they were to come to Sunday school at 9:30, though one little ragged, dirty boy arrived at 8:00! She started with just a few, but they brought others and at the end of the year the average attendance was 24.

The responsibility of the class was placed upon the children themselves. They rounded up the absentees, brought new scholars, reported children in poverty and helped clothe them. Their slogan was, "Every boy and girl in town in some Sunday school." The pupils memorized the Great Commission, the Little Gospel, the Hundredth Psalm, the Twenty-third Psalm and the Christmas story as well as other appropriate passages. She told them about the first man and woman and how God made them. The children learned "why" we fold our hands, close our eyes and bow our heads when we pray. Each Sunday they rehearsed their memory verses, and a number of the children could soon repeat every verse they had memorized.

She saved pictures she found on magazine covers that were particularly attractive and gave them to the children, asking them to illustrate memory verses or certain stories with them. The completed posters were used to drive home lesson truths.

During the first year of her experiment, money gifts were pushed into the back-

ground and she concentrated on the gift of self. The second year, however, the children sent New Testaments to Latin America. The children passed around a table on which was a woc wooden barrel at the close of Sunday-school and if they had earned anything that week, they dropped in a tithe; if they had chosen to do without candy or gum, that money, too, was dropped in.

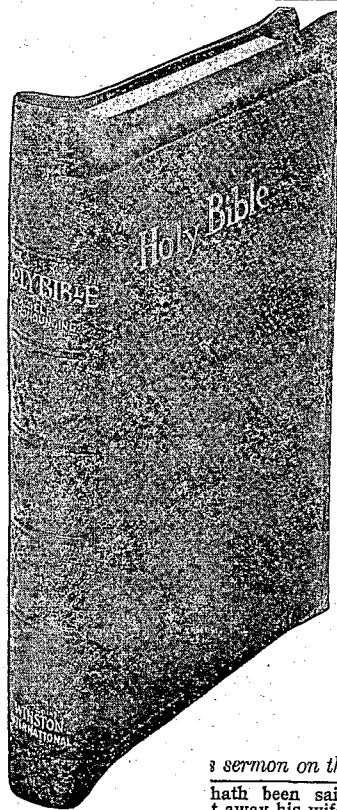
One day some teen age girls came, asking to come to the class, saying their Sunday school teacher was irregular and the class dead. She agreed to let them come, provided they would train with her to teach little children, and later go back and ask for

a class in their own Sunday school. She selected the stories for them to tell, or the particular fundamental truth to be presented, picked out the high points of the story, together with the illustrations, helped them prepare hand work and taught them how to understand little children. Thus while she was caring for those not in Sunday school, she was training helpers for the schools of the town. Some of these children moved away later and finding no Sunday school, started one themselves.

This teacher endeavored to prepare her pupils for what they would meet in high (Continued on Page Seventeen)

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SPECIMEN OF TYPE

sermon on the mount.

ST. MATTHEW, 6.

CHAPTER 6.

hath been said, Whosoever t away his wife, let him give a writing of divorcement: I say unto you, That whoso shall put away his wife, save the cause of fornication, causeth to commit adultery; and whoso shall marry her that is committed adultery, he shall marry her that is committed adultery. I say unto you, That whoso shall swear by the heaven, the earth, or by any other thing that is in heaven, or in earth, or in any waters, but shall not swear by the Lord's name, but shall swear by some other thing, he shall be guilty of perjury.

1 Sermon on the mount continued. 24 Serving God and mammon. 25 Exhortation to care little for worldly things. 33 Seeking the kingdom of God.

TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the syna-

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A Faithful Sunday School Worker

By the Editor

My memory goes back to the time when, as a little lad I attended Sunday school and sat at the feet of a teacher for whom even to this day I have the greatest admiration. She always knew her lesson well, and no matter what question we put to her, she knew her subject so thoroughly that she invariably had the right answer for us.

She would not only be good to us on Sundays, but on special occasions she would invite us to her home and always gave us a good time there. If there was a special revival on in town and there was a particular afternoon service for children, she would arrange to meet us there and would take us out to supper afterwards. She was an enthusiast for missionary work and long after I had left her class she invited me to a missionary study class that she was holding in her home, and because I esteemed her so highly, I attended. It was in that class that I was introduced through various missionary biographies (David Hill, Pastor Hsi, and Hudson Taylor) into a realm of God's supernatural working, and that is the background of my being in Pentecost today.

I had one other teacher in the same Sunday school who is outstanding in my memory—this time a man. Although I was only a youngster I recognized that he was too lazy to study the lesson thoroughly, and I have to confess I held that man in the utmost contempt. A Sunday school teacher may hope to "get by" without giving the lesson proper study, but I am thoroughly convinced that children do know the difference between the diligent Sunday school teacher and one who does not take enough interest to master the lesson, and they will admire the one and despise the other.

A visitor viewing a farmer's herd of fine sheep congratulated him on their splendid condition, and asked him his secret. "I take care of the lambs," said he. It is a great responsibility to have a commission from the Great Shepherd, "Feed my lambs." You know of course how the baby lambs are best taken care of. The shepherd leads his sheep into the pastures of tender grass and beside waters that are quiet; and when the sheep are well nourished they give a plentiful supply of milk to the little lambs. Later the little lambs begin to graze for themselves upon the tender grass. It is those teachers who are well nourished in the tender pastures of the Scriptures and who drink deeply and constantly of the still waters of the Spirit who can provide the nourishment God's little lambs need before they learn themselves to feed upon the green pastures of the Word.

Lambs need constant care and attention. They are such playful little creatures and in their gambols they may jump right over the precipice unless watchful care is given to them. Those who have the care of God's lambs need to be very watchful and prayerful.

There is one word of counsel I should like to give to every Sunday school teacher and it is this: Stick to the holy Scriptures when

you teach. Some ask, "What is the best book of illustrations?" There are many questions I cannot answer but I can give the right answer to this one. The best book of illustrations is the Bible. Soak yourselves with the stories that are found throughout the whole Bible. Arise early every morning and read and read and read this wonderful Book

that God has given us and then you will always have plenty of good nourishing food to give to God's lambs.

One great business of a Sunday school teacher is to get all the children to learn to love the Scriptures. Wrote Paul to Timothy, "Continue thou in the things that thou hast learned and hast been assured of . . . that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." You may have a Timothy in your class. You may have a Moody, a Spurgeon, a Livingstone, or a Hudson Taylor. You can never tell, and by your causing that

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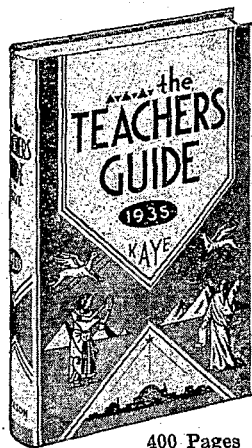
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Wm. R. Thompson,
Des Moines, Iowa.

child to love the Word of God, and to love the Lord Jesus of whom its pages speak so much, you may be the instrument for making and moulding a great winner of souls of the future.

So learn to be diligent, not half-hearted and lazy. Ask God to help you to be diligent and to keep you from becoming lukewarm in these awful Laodicean days, and to enable you as a Sunday school worker to be steadfast, unmovable, and always abounding in His work—knowing this, that you labor will not be in vain in the Lord.

BEING FRIENDLY

Chas. E. Robinson

It is a solemn Christian duty for believers in Sunday school classes to be friendly to all. This means that each one must make it his business and try hard to know the names of everyone else. One cannot be properly friendly with people unless he can call them by name. In my large class of men we consider it a virtue to call each other by our first names.

Why is it a Christian duty to be friendly and know each other's names? Because of the golden rule: we want people to know us and call us by name and be friendly with us. Another reason by knowing people by name, giving them a hearty, friendly greeting, is that thus they are attracted to the class and church and, being so attracted, they come and are blessed. So our friendliness becomes the means by which we bring people to God.

In small country schools what I have said has little application, so far as knowing people by name is concerned; but the ignorance of each other's names which characterizes many large classes in our city schools, shows a neglect of Christian duty that cries to heaven.

People will say, "I can remember faces, but not their names."

That excuse will not wash. I made it for well nigh all my life. I was extraordinarily successful in forgetting people's names and faces. My regular clients when I was a lawyer, if they would not see me often learned to introduce themselves when they came in my office. I couldn't remember people, either what their names were or where I had seen them.

But when I awoke to the fact that it was my Christian duty to know the names of the sixty or seventy men in my class I began praying and really trying. Soon I could call every man by name. I falter a little occasionally in calling one's name but, generally speaking, I know them all when I meet them. What I have done at sixty-seven, after such a lifetime record, anyone reading this can do. It is a Christian duty. If you do not do it, God will want to know why.

THE OPENING EXERCISES

The opening exercises of a Sunday school are very important. They should mean more than "getting things started." The opening exercises should really be a "worship service." The songs should be chosen carefully and be songs that can be sung from the heart unto the Lord. Worship songs are crowded out in many places, songs of testimony and exhortation taking their place. All these songs have their place, but we shall never find any song that can take the place of the song that can be sung as

an offering of praise or as a prayer unto God.

In the one-room Sunday schools this presents quite a problem for the children are of different ages and songs adapted to one age are not appealing to those of other ages. In many Sunday schools the songs are chosen by adults for adults, and consequently the children sing—but mostly for the rhythm and tune, rather than to express the thought of the song. These same children would gladly enter into true worship if the songs were understood or explained to them and true of their experience.

Would it not be well to honor a certain department each Sunday, giving one Sunday of the month to each of the following departments: Beginner-Primary, Junior, Intermediate, Young People-Adult?

Choose songs that children can sing truthfully. Even the unsaved can sing songs about Jesus—those honoring Him. Explain the words of the songs so the children can sing "with the understanding."

Some of the great old hymns of the church such as "How Firm a Foundation" "My Faith Looks up to Thee," "Fairest Lord Jesus" "Saviour Like a Shepherd Lead Us" etc., should be memorized by every child. One of these songs could be learned in a month, taking one verse each Sunday. Only God knows what comfort and blessing they will prove to be to these lambs of the fold.

THE OFFERING

The offering is, or should be as much a part of worship as prayer and song. Why not have the offerings of the different classes taken up at the same time? Have each secretary of the class, or one appointed to take care of the offering, pass the plate to his class only, count it, then take it to the front, where he with the other secretaries stand while the superintendent offers it to the Lord in prayer. The following chorus, sung to the tune of "I Have the Joy, Joy, Joy" is a good song for the children to sing as the offering is taken.

"We are the boys and girls who like to give
our offering to Christ,
Offering to Christ, Offering to Christ,
We are the boys and girls who like to give
our offering to Christ,
Who gave Himself for us."

The following words, sung to the tune of the chorus of "Jesus Paid it All" can be used, too.

We owe it, we owe it,
The Bible tells us so
One tenth of all God gives to us
To Him should go.

We'll pay it, we'll pay it
True tithers we will be
One tenth of all He gives to us
To Him shall go.

THE EXTENSION WORK OF THE SUNDAY SCHOOL

(Continued from Page Fifteen)

school that would tend to destroy their faith in God and the Bible. Time alone will tell of the results of this Sunday school. And the fine thing about it is that it can be carried on by anyone who really loves children. In many communities there is no Sunday school at all. Others have Sunday schools, but they are not touching certain areas of the town. Perhaps the Lord would like to use you in this kind of work.

Certainly the Lord does desire that our Pentecostal Sunday schools shall seek out the lost ones wherever they may be and either bring them into the Sunday school, or take the Sunday school to them, remembering that "Lo, I am with you always, even unto the end."

WEST FLORIDA DISTRICT COUNCIL

GRACEVILLE, FLA.—We are pleased to report victory for the Sixth Annual session of our District Council. There was about 100 per cent attendance and the assemblies were punctual to the District rule of financing the convention.

Our plan of free entertainment to all is meeting with grand success so far. Our delegations and visitors can come and stay all through the Council and feel at home.

There was increased interest shown in the credentials committee room; many new ones came for endorsement. A large number of young men and some young women who seemed to be on fire for God came to be examined for licenses. We are glad that the prayers for "more laborers" are being answered.

J. B. Bauldree was elected District Superintendent and the writer was re-elected Secretary-Treasurer.

The spiritual side of the meeting was fine. There were large crowds at the night services, where the old time gospel was demonstrated in worship. Special anointing for both singing and preaching was upon the audience and ministry. The delegations left this meeting with renewed zeal for their new year's work.—W. J. Hurst.

MERIDIAN, MISS.—We resigned our pastorate at Wynne, Ark., April 15, and conducted a revival here, where J. A. Clark is pastor. We engaged in a few other revivals during the summer which the Lord made a blessing to hungry hearts. We are now at Monett. We were called to this charge Sept. 6. The Lord is in every service. Eight have received the Baptism, and 5 have accepted the Lord as their Saviour. The assembly has been built up spiritually and all are rejoicing in victory.—W. S. Pearle, Pastor.

TRIMBLE, TENN.—We have just had a glorious revival, conducted by Evangelist Gale Jackson. About 110 were converted and many received the Baptism with the Holy Ghost. The entire church was revived and all enjoyed a great feast with the Lord.

In a preceding revival when the church here was raised up, January 1934, 109 were converted, after which I remained as pastor. We are all encouraged to go on with the Lord.—A. H. Simpson, Pastor, 620 Butterworth Ave., Dyersburg, Tenn.

(Near) SCIPPIO, OKLA.—We have just had a precious revival at Hughlo Schoolhouse, near Scipio. We had been praying earnestly for a revival when the Lord sent Brother A. J. Wilcox to our assistance. The meeting began Aug. 4. Four were saved or reclaimed, and one received the Baptism with the Spirit, according to Acts 2:4. The evangelist then went to Tannahill Prairie, another schoolhouse, and 2 were reclaimed there. At the close of the two weeks' meeting 16 received Christian baptism.—Carroll J. Hodges, North McAlester, Okla., Route 1, Box 121 A.

The Gospel in Foreign Lands



Above: The Sunday school of the Santa Amalia Street Mission, Habana. Francisco Rodriguez, pastor, second from right, back row.



Top center: Epifanio Lopez Herrera and wife, members of the El Moro Assembly of God. Both have been saved from Romanism and Spiritism. Both have been delivered from the tobacco habit which had bound them for more than forty years. He was totally blind, but in answer to prayer can now see sufficiently well to walk to the services, and claims he can see better day by day.



Above: The Sunday school at Regla, held in a private home which has been opened as the regular meeting place.

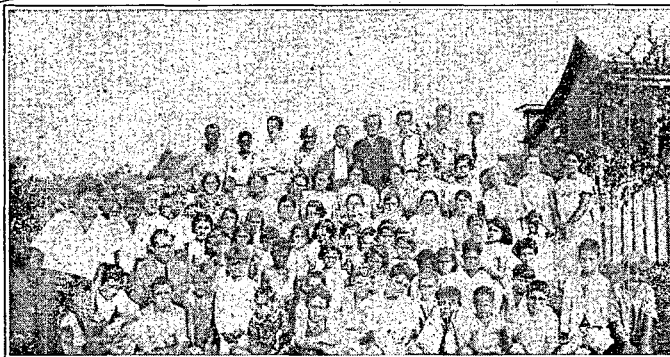
PROGRESS OF THE GOSPEL IN CUBA

By H. C. Ball, Superintendent of Latin American District Council

A former Baptist minister, a Cuban, asked me why it was that the Pentecostal message had gone from the United States to far-away lands, and to so many of the Latin American countries, Mexico, Porto Rico, El Salvador, Nicaragua, Venezuela, Chile, Argentina and Peru, and yet Cuba, so very close to the United States, had only for the past three years had messengers of the wonderful God-sent outpouring of the blessed Holy Spirit. It was hard to find an adequate answer! Cuba surely does need the Full Gospel message.

Another Cuban minister expressed to me that the Cubans have no religion. As a matter of fact, the Roman Church seems indeed to have lost her hold on the masses. Spiritism and witch-craft seem to have gripped the people. What a pity that such a beautiful country, only ninety miles from Key West, Florida, should be so neglected by the American people, who have been blessed with the Bible and great revivals in religion all through their history. It is true that there is an effort on the part of some Protestant churches to evangelize Cuba, yet how weak it has been when the needs are considered!

As in the days of Deborah, there was no man to judge Israel, so for Cuba, no men seem to be hearing the call of the Lord for this work. Two women, both worn from labors in other fields, said to the Lord: "Here we are. Send us." Sister H. May Keltly, missionary to



Lower: The assembly at El Moro. This group of believers has been raised up by the power of the Spirit in a community of Spiritism.

Argentina and the Mexican Border, in company with Sister Anna Sanders (a woman of well over sixty years of age), missionary to the Mexicans on the border and in Mexico, with no promise of support, but with a passion for souls for Christ in Cuba driving them on, sailed second class from Tampa, Florida, three years ago.

It seems that the devil has been opposed to every move to give Cuba the Pentecostal message. Sister Sanders had hardly begun working for the Master in her energetic way when she fell and broke her hip. The doctor in the American Hospital told her she would likely never walk again, but she does walk—thanks to our Divine Physician—and walks very well for her age. By the time she could do a little for the Master, the awful revolution broke out in Cuba and all around her men and women were falling dead in the streets and in their homes. She held the fort, preaching Christ with her life in danger, but the Lord protected her and souls were saved, filled with the Spirit, as well as baptized in water, and sick bodies were healed.

Sister Keltly opened a good work in El Moro, but she was forced to leave because of a serious illness. Sister Sanders has taken her place and the assembly is constantly growing.

When on my way to Central America two years ago I found just two struggling missions with Sisters Sanders and Keltly in charge. Both of them were crying to the Lord for Pentecost, as none of the believers had received the Baptism of the Spirit. They were also asking the Lord for missionaries and native workers, that the island of Cuba with its almost four million inhabitants might

have the message. The Lord has answered their prayers in part, having baptized many of the believers in the Spirit, also giving them a native pastor, Brother F. Rodriguez from New York. Another splendid young man, who was saved in the very first days of Sister Sanders' ministry in Habana, has been raised up and filled with the Spirit. His name is Roberto Ryes. He recently was graduated from the Latin American Bible Institute in San Antonio, Texas, and expects to return to Cuba soon to help in the work. Juan Olmo, of our Latin American border mission also expects to leave soon to help with the work in Cuba.

These, however, are far from adequate to meet the great need when we see how Communism is sweeping over the world and especially Cuba. Now while there is religious liberty in that country it is the time to act or precious souls may be lost eternally. God's prayer warriors need to be busy on their knees, interceding for this needy land.

My visit there in the month of September of this year has revealed a wonderful change in spite of sickness, revolution and other ad-

versities: Three good assemblies are now in existence, a number have been filled with the Spirit, and their bright testimonies convince one that, come what may, God will have a people in Cuba to go up in the Rapture and to spend eternity with Him.

TIBET THE MYSTERY LAND

(Continued from last week)

Having not eaten since early morning we had hopes of being able to obtain food here, but they would not sell to us. We pleaded for something to eat, but they would not give it to us. My bread was not only hard, but had grown a blue beard and required shaving before we could get near the eating. I passed the night under a broken roof with danger of the tiles falling on me, while the evangelist crawled under a pile of straw to sleep.

There was not much spirit for breakfast next morning, but I soaked my remaining blue-bearded bread in some water, and the workers choked down their barley flour.

The Power of the Book of Books

As we came near Wei-Hsi the burden of witnessing somewhat lifted from me and I knew we were in country where the gospel was being preached. We were told that the next town was a place where the people do not work on the Lord's Day and spend their time studying the Book. Oh, thank God, the Bible is "The Book," all the world over, even in a remote village in the Lisu country. May God bless Brother and Sister Bolton and their work among the Lisu people, and His Word written in the Lisu script. Our stay with them was short but very blessed, and it was a great pleasure to be in their home. The next day brought us on to Chj-tien where Brother and Sister Osgood are working. Here we spent the Lord's Day and I had the privilege of visiting their Sunday school and hearing the children recite the lesson, which they had learned well. Brother and Sister Osgood's patience has been well-paid. Thank God for the blessing bestowed upon us by the goodness of the Osgoods and also the Boltons in replenishing my food box before entering upon the last lap of the journey which finally brought us home. We traveled for a month less a day, and did not touch the same territory twice except for one hour in Chong-tien for the second time, preaching the gospel almost every night as well as along the way, and giving out thousands of Gospel portions and tracts.

And now to you I call. I have done what I could in giving them the gospel. Will you pray that it shall bring forth fruit for the Master? And may you be able to say with us, We have done what we ought to have done in praying for them, not only because it was our duty, but because we love Him. God grant it for His Name's sake!

(The end)

AFRICAN KING BEGS FOR GOSPEL

A few weeks ago we announced the arrival in Africa of our new missionaries to Liberia, Mr. and Mrs. A. J. Prinic. At the time of writing that first letter to us, they expected to leave the next day for the interior. Another letter has recently come from them, telling of their journey into the interior, and of the souls that were saved along the way.

Of one service they say: "Boneka is a very nice mission station and there are many natives there who love the Lord. God surely did bless in the meeting there. The preaching had to be done through an interpreter, and he seemed to take very word to his own heart before passing it on to the listeners. His face just shone with the glory of God! Many came to the altar for salvation.

"The next day we arrived at a heathen town by the name of Bleka, and had a meeting there also. Several came to God for salvation.

"Kililika was the next town we came to. God blessed in the meeting there also, and among those who came to the altar for salvation was the king of the town. Each town has a king, who is the head man over the whole town, so it means something to the town when the king takes his stand for the gospel. Kililika is a place we shall never forget because of the scene which took place the next day in the little mud hut where we stayed. The king and several other chief men of the town came to our hut and told us how they had wanted a missionary to be stationed in Kililika. The tears rolled down their cheeks as we told them that it was impossible at the present time for them to have a missionary as there was no one here to send them. Our hearts were greatly touched, and we are sure if some of you in the homeland could have seen the tears of those black men who were begging for someone to come and give them the gospel, it would be easy to say 'Yes' to God when He says, 'Whom shall we send, and who will go for us?' Since then we have heard that these dear ones have started building a church, believing that God will send them a missionary. God will surely honor the faith of these dear ones! Please remember them in prayer.

"After passing through many such places,

MISSIONARY APPOINTMENT GRANTED



Hugh Jeter

action has been taken by the Missions Committee on the basis of the hearty recommendations from other missionaries on the same field, and their consistent life and ministry in spite of hardships and dangers. Mr. Jeter's home is in Oklahoma while his wife, Mrs. Theola Jeter, comes from the state of Texas. Both are graduates of Southwestern Bible School.



Mrs. Theola Jeter

giving out the gospel message, we finally arrived at our post of duty, Faloka. The people here especially enjoy the Bible study, and are very hungry for the Word of God. There is such great need all around us, and again we pray and ask you friends at home to pray that the Lord of the harvest shall thrust forth more laborers into this dark and needy land of Liberia. We also need prayer that God may keep our bodies strengthened for the work that we have before us."

GOOD REPORT FROM SOUTH INDIA

Miss Martha Kucera writes from South India: "Last Sunday twelve families were received into the fellowship. They have shown real fruit of repentance for several months. It was precious to see them gather at the front of the assembly to receive their new names. (This is a custom which is sometimes observed in order to do away with the Christian having to bear his old name which might have been that of one of his heathen gods.)

"One old man has been praying for his wife for more than a year, but still she could not get rid of her fear of the devil and witchcraft. Patiently he brought her to the assembly every Sunday until finally some time ago she got through to victory over her doubts and fears. He is a precious Christian, and the joy of the Lord just sparkles in his eyes.

"I named them Abraham and Sarah, and they both wept with joy to have such an honor. There was not one dry eye in the place and there were over two hundred people present. We prayed that they might become like those saints of old who through faith obtained a good report.

"The many places near our community are open to the gospel and are constantly asking us to send someone to live among them and teach them. They are seeing what the Lord is doing in the Oolloor assembly and desire that we bring the gospel to them also. About twelve miles southeast of the town some thirty people got together and put up a pandal (a sort of open air tabernacle) for meetings and then sent a delegation, asking us to come there to teach them the way of Christ.

"What can I do? I dare not take on any more responsibility unless there is a real response from the friends at home. Some have already responded and that is why I dared to send three of our best young men to be trained in the Bible school. Their training will help very greatly for the new assemblies here in the future.

"The new assembly in Annara is growing nicely. At present the people are making a pandal for their meeting place. We were able to buy the posts and beams, and the new converts are giving their time for the work. The building goes on slowly as most of the people in Annara have to work in the fields during the day. The foundation was laid by moonlight after the people returned from the field at the close of the day. Some worked till midnight, pounding the mud floor, so anxious are they to have a place in which to worship the Lord. Please do remember these new Christians in your prayers, that workers and means may be provided that they all, who are so hungry for God, may receive the gospel light."

In the Whiten'd Harvest Field

MINBURN, IOWA—We just closed a revival at Minburn, where 4 were saved, one received the Baptism in the Holy Ghost, many were healed, and the saints were greatly revived. Brother Arthur Hastie has charge of the work there. We then went to Lake City.—Ivan Carper, Evangelist, Leon, Iowa.

YOUNGSTOWN, O.—After 6½ years of ministry in Conneaut, during which time a tabernacle was built, we have accepted the pastorate of the Full Gospel Church at Youngstown. The name has been changed to Calvary Assembly of God and it is located at Hilman and Hylda Streets. We are on the air every Sunday night, 10:30 to 11:00, over WKBN, 570 kilos. We would appreciate a line from those who listen in. Earl E. Bond has accepted charge of the Conneaut Assembly.—Alex H. Clattenburge, 629 Market St.

WYNONA, OKLA.—God has remembered Wynona and has answered prayer for a Holy Ghost revival, which we have had for the past 4 weeks. Evangelist and Mrs. L. L. Ferguson, of California, in charge. From the first night His glory was in our midst. People of other churches were greatly interested in the deeper experience. More than 20 were saved and 17 received the Holy Ghost baptism. One young man who was saved during the meeting has just gone to meet the Lord in peace. The entire church was greatly stirred and blessed.—Matthew L. Thompson.

ELWOOD CITY, PA.—We have opened a Pentecostal Mission at Ninth Street and Lawrence Avenue. We feel this was in answer to prayer for a work to be started here. The presence of the Spirit in the mission is being noised abroad by those attending and many are becoming interested. One young man received the Baptism and others are seeking the fullness of the Spirit. The mission has a standing attendance of 40 every Sunday afternoon. The Lord is sending us help from the First Pentecostal Church of Newcastle. The services are on Thursday and Saturday evenings, and Sunday School at 2:30 and preaching at 3:30. Council ministers passing this way are invited to stop.—Charles Hertzog, Superintendent.

NEWCASTLE, WYO.—Newcastle is a small "cow" town on the edge of the sagebrush plains of Wyoming. We took the pastorate here in July, and have since been "planting" and "watering," and God has given a blessed increase. We began special meetings Sept. 1, and have seen 23 come to the altar for salvation. Brother Ferguson, President of the Christ's Ambassadors of the Rocky Mountain District, conducted a 2 days' rally in the midst of the campaign which was a decided help to the work. Some of the near South Dakota assemblies gave helpful assistance in the rally in song and ministry of the Word. Our little church is packed at nearly every service, and our Sunday school has nearly doubled. People are looking forward to having a new church home soon.—L. E. Lamphear.

(Near) HENRYETTA, OKLA.—Evangelist J. R. Keith, of Tulsa, closed a 3 weeks' revival at Royal Schoolhouse, about 9 miles from Henryetta. This was a new field for Pentecost. About 57 were saved, one received the Baptism with the Holy Ghost, and 37 received Christian baptism. There will be an all day meeting and basket lunch at Henryetta Dec. 30.—E. Owens, Pastor, North Utica Assembly, Tulsa.

DALLAS, TEXAS—We just closed a 2 weeks' revival here at Oak Cliff Full Gospel Church, with Evangelist L. H. Sloane, of Houston, in charge. More than 25 were saved, 12 were filled with the Holy Ghost, as in Acts 2:4, 13 received Christian baptism, and 27 names were added to the church roll. The evangelistic spirit is still with the church, which we feel has been greatly benefited.—J. C. Hibbard, Pastor, 1002 S. Vernon.

(Near) WINDSOR, N. C.—We began a revival with Evangelists Fred and Fay Powers, Nakesville, Va., in charge at Sandy Point Assembly, Aug. 22 and closed Sept. 30. Many came to the altar for salvation and several were saved. Three were baptized in the Spirit, 22 received Christian baptism. Some of these had been saved at some previous time. All were adults except one little girl. Eight were added to the church. God has blessed these hard-working people with splendid crops and they are truly grateful for both temporal and spiritual blessings.—Sarah Elizabeth Snow, Pastor.

MT. VERNON, ARK.—This is 8 miles north of Clarksville, my home town, situated in the Ozarks. We have been praying for a great awakening among the people. There had been thieves, propagators of "blind tigers," and makers of liquor there until we began praying. Some moved out and others moved in, and finally God began saving souls, some among this class and some others, and now there are about 20 or 25 that have real salvation. I have been away much of the time but when at home my neighbors and friends ask me to preach for them. Among those who were saved, were two of my sons. We have a real spiritual class here and we are looking for someone to shepherd the flock.—W. F. Herbig.

DUNCAN, OKLA.—We praise the Lord for the recent revival that was conducted by Charlene Pugh, 10-year-old evangelist. The greatest crowds in the history of the church filled the house to overflowing and hundreds of people stood outside to listen. As she spoke under the anointing of the Spirit people sat back in wonder. Between 50 and 60 were saved and several received the Baptism. One man 70 years old was saved and filled with the Holy Ghost. Another man 81 years old was saved and was gloriously blessed when he was immersed. He came up shouting the praises of God. People came for miles to the meeting, and there many heard the Pentecostal message for the first time.—E. C. Tobey, Pastor.

SIOUX CITY, IOWA—We have just had a successful campaign at the Full Gospel Tabernacle here, with Evangelist Loren B. Staats, Blue Rock, O., in charge. He was assisted by Mrs. Staats and daughter Elta. The church was more than filled so that an overflow meeting had to be conducted in the basement. Miss Elta was in charge of large children's meetings. Many were saved and reclaimed and all the saints were encouraged to seek God for a deeper spiritual life.—Willis E. Smith, Pastor.

PROVIDENCE, R. I.—At the Full Gospel Church we had with us Sept. 2-Oct. 3, Evangelist Benjamin A. Baur. The Word given under the inspiration of the Spirit, brought conviction upon the unsaved. There were some conversions and an encouraging number were seeking the Baptism in the Spirit. A number were also healed. Many people of other organizations also received light and an uplift in Spirit. Since the meetings we have baptized 10 and that number has been received into the church.—Peter Jepsen, Pastor.

COLUMBIA, PA.—Four weeks of revival have just been concluded here with gratifying results. The first week we had visiting ministers from adjacent assemblies speaking, including Brothers Anthony, Palmer, Rahner, Pearce, Joseph Flower, J. Roswell Flower and Mrs. Flower. During the following 3 weeks Evangelist E. W. Winand, of Mercersburg, was in charge. Before coming to us this evangelist was engaged in a tent meeting at Rothsville, York County, where crowds, estimated sometimes at 2,000, attended, and about 50 conversions were reported. The folks in that locality are now planning to build a church. An outstanding event in the revival was Decision Day, in the Sunday school, when there were 147 present and about 12 of the pupils wept their way through to salvation.—Thomas R. Brubaker, Pastor.

(Near) ROARING SPRING, PA.—On July 7 a campaign was begun in the new People's Tabernacle at Rodman, near Roaring Spring. Brother W. C. Morton, now of Pocomoke City, Md., had charge until July 16. Brother Morton's messages were rich, and through them deep conviction began to settle on the people, opening the way for the succeeding evangelists. Betty Howard, Child Evangelist, of California accompanied by her parents then continued the campaign. People came from 100 miles to attend. The tabernacle was filled, with some outside. It is estimated that 1150 people attended some of the services. This campaign continued 8 weeks longer, every night through the hot weather, with wonderful results. About 156 accepted Christ as their Saviour. Many were healed of various afflictions, and 49 were immersed. This was a new field for Pentecost. It is estimated that 1000 people shook hands with the evangelist on the closing night. Old people wept like children. Five were saved that night.—D. M. Nissley, Ore Hill, Superintendent in charge.

The Sunday School Lesson

The Christian as a Church Member

Lesson 7, Nov. 18: Matt. 5:13-16; Acts 2:41-47.

Our lesson text deals with the dignity and responsibility of the church of Christ, from two angles: first the Founder of the church declares the standard, and then the inspired historian of the church relates how the standard was realized in the early church.

A. THE CALLING STATED (Matt. 5:13-16)

After setting forth the standard required of those belonging to His kingdom, the Lord Jesus teaches that those who measure up to that standard will exert a mighty influence: they will be the salt of the earth to preserve it from spiritual and moral corruption; they will be the light of the world to save it from spiritual darkness. "Ye are the salt of the earth. . . . Ye are the light of the world."

I. A HIGH PRIVILEGE.

Those whom the Lord addresses are imperfect, frail human beings whose spiritual and mental dullness and undisciplined natures had threatened more than once to spoil all His plans for their lives. Yet He says to them (as He says to us) "Ye ARE the salt of the earth . . . Ye ARE the light of the world." Like the loving and patient Master that He is, He sees them as they can become and as He can make them. Like a wise Teacher He encourages them by telling how much confidence He is placing in them.

Here is a lesson for leaders in all spheres of Christian work: people are more easily influenced by encouragement than by any other influence. Make people feel that we despise and distrust them, and they will measure up to that expectation; but make them feel that we trust, honor and appreciate them, and they will respond accordingly.

II. A SOLEMN RESPONSIBILITY.

The divine "Ye ARE" is ever followed by the divine "Ye OUGHT." In other words, privileges imply responsibilities. Those who are called to be the light of the world and the salt of the earth are responsible for a faithful testimony, consistent example, and a godly influence. "You must have a very responsible position," remarked a traveler to a switchman on a railroad. "Yes," was the reply, "but it is as nothing compared to yours as a Christian."

B. THE CALLING REALIZED

(Acts 2:41-47)

The first sermon preached by the first of the first church on the first day of its organization resulted in the conversion of 3,000 people. Let us notice some characteristics of the life of these believers.

I. LIFE BEGUN.

The Meaning of Baptism. "Then they that gladly received his word were baptized." Water baptism is a divinely ordained rite which testifies that the person submitting thereto has, by virtue of a living experience with Christ, experienced the forgiveness of

past sins and a birth to a new life, so becoming a member of God's spiritual house—the church. There is no inherent virtue in the ceremony itself; the person is not saved because he is baptized; he is baptized because he has been saved.

The importance of baptism. In the early church it was considered of great importance, so that whenever possible the convert was baptized immediately upon conversion. Especially in the days when discipleship meant persecution, submission to baptism was a courageous testimony for Christ. By that act the three thousand signified to their countrymen that they were identifying themselves with the cause of Him whom the Jewish leaders had denounced a blasphemer and the Romans had crucified as a common criminal. The waters of baptism separated them spiritually from their nation, as the waters of the Red Sea separated their ancestors from the old life of Egyptian bondage.

II. LIFE CONTINUED.

Baptism in water outwardly signified that a new life had BEGUN. Four means are mentioned whereby that life could be SUSTAINED:

Doctrine. "And they continued steadfastly in the apostles' doctrine (teaching)." The exhortations of the evangelist must be followed by the explanations of the teacher. To the HEAT of experience must be added the LIGHT of knowledge.

Fellowship. "And they continued steadfastly in the apostles' . . . fellowship." Being individually weak, they held on by one another, so that many weaknesses might make a strength, and glimmering embers raked together might make a flame."

Worship. "And in breaking of bread." Do these words describe an ordinary meal or the Communion? Perhaps both. This is what may have occurred: at first the disciples may have taken their meals in common; as they surrounded the tables to ask the divine blessing upon the bread and wine, the memory of their Lord's last meal would come to their minds, and the blessing upon the food would spontaneously enlarge itself into a service of worship, so that in many cases it would have been difficult to determine whether they were having a common meal or partaking of the Sacrament. So real was God's presence to these early disciples that life and worship were blended; for them to live was to worship, and to worship was to live.

Later, these two acts were separated, so that the following became the order of service: on a stated day the Christians would assemble for a sacred fellowship meal known as the "Love Feast," after which the Communion would be observed.

Prayer. "And they continued steadfastly . . . in prayers." Some truths are taken so much for granted, are considered so true, that they lie down in our minds and go to sleep. The subject of prayer is one of them. But we must stir this truth into action. What a great pianist said concerning playing may

be said concerning praying: "If I neglect practice a single day, I notice it; and if for two days, my friends notice it, and if for three days, the people notice it."

III. LIFE MANIFESTED. Acts 2:43-47.

Life begun and nourished will manifest itself outwardly. Let us notice the following manifestations:

Influence. "And fear came upon every soul." "And many signs and wonders were done by the apostles." The manifestation of the supernatural brings an awe over the souls of people. This fact may suggest the reason why some people deny the miraculous and supernatural—it brings God too near to their guilty consciences, and disturbs their indifference and smug complacency. An English bishop, in a letter to his clergy, denounces what he calls the "religion of the hot water bottle"—a religion that creates a feeling of snugness and spiritual laziness. The existence of this type of easy-going piety he declares is one reason why many people have abandoned church-going. "No one wants a religion which does not make serious demands on one's life."

Unity. "And all that believed were together, and had all things in common; and parted them to all men as every man had need." This community of possessions was not the result of any definite or binding command, but rather the spontaneous expression of Christian charity and unity. The unity of the early Christians was so real that they no longer spoke in terms of "I" and "mine," but of "we" and "our." Christians, in their individuality, may be as different as the FINGERS of the hand; but in the fight against sin and the devil they can, and should be, as solidly united as a FIST.

Joy. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness." It is unfortunate that people have received the impression that being a Christian is a joyless affair. For example, a Sunday school worker tells of reading the following advertisement: "WANTED: a governess in a small family. Must be a Christian—cheerful, if possible"

Progress. "And the Lord added to the church daily such as should be saved"; that is, since they became members of the church because of a vital experience, it was really the Lord who had added them to the church. A glowing church is a growing church. Apart from the apostles there were few great missionaries or evangelists in the church during the first centuries; yet the empire was Christianized. The explanation has been stated in the following words of a church historian: "Every Christian told his neighbor, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master, the story of his conversion, as a sailor tells the story of his rescue from a shipwreck."—Myer Pearlman.

POCOMOKE CITY, MD.—The Glad Tidings Tabernacle was dedicated April 15. To our knowledge it is the only Assembly of God Church on the Eastern shore of Maryland. We started our first Sunday school Oct. 7, and our offering then was \$5.44, which we sent to the missionary fund. William C. Morton is pastor and Leonard Barnes superintendent.—Mrs. James H. Vincent, Secretary.

THE QUARTERLY STAR RECORD ROLL



Beautifully printed in four colors. Good for three months. Space for thirty names. The Flag Seal may be used for Banner Scholars or another standard may be adopted.

Credit given each scholar once a week. Gold Star for present on time. Red Star for coming in late. U. S. Flag for sending word if sick. A space is left blank for absence.

At the end of the quarter the chart is cut up into long strips, each scholar receiving his record to take home.

Roll, with space for thirty names, 25 cents. Stars and Seals gummed, put up one hundred of one kind only in a box; per box, 10 cents.

NEW IMPROVED REGISTER BOARD



One of the most attractive Boards ever placed on the market, and at such a low price that it is within reach of every Sunday school.

Made of solid aluminum with bronze background and raised title letters. A complete Board consists of an ornamental top and bottom; five separate panels, each one securely screwed to another. (Extra panels may be attached if needed); six sets of buff-colored cardboard numerals from 0 to 9, and eleven slides with black lettering as follows:

Attendance a Year Ago Today; Average Attendance Last Year; Average Offering Last Year; Offering a Year Ago Today; Attendance Last Sunday; Number on the Roll; Attendance Today; Offering Last Sunday; Offering Today; Record Offering; Record Attendance.

Size 18 1/2 x 23 3/4 inches. Complete, \$4.00 post-paid, extra panels, 50 cents each. Additional numbers, 0 to 9, 8 cents per set. Set of eleven slides and 6 sets of numbers, \$0.25.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Forthcoming Meetings

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

MIDLOTHIAN, MD.—Nov. 4-25, Oda B. Teets, Evangelist. A. R. Ark, Pastor.—O. T.

KENNETT, MO.—Nov. 18 for 5 weeks; Otto J. Klink, Evangelist.—H. E. Waddle, Pastor.

ENID, OKLA.—319 E. Cherokee Ave.; Nov. 11—; Doreen E. Justus, and Lorraine Oliver, Evangelists.—Carl W. Barnes, Pastor.

CHICAGO, ILL.—Humboldt Park Cortland Street and Nebraska Avenue, Nov. 4-18 Harold McKinney, Evangelist.—J. Robert Ashcroft, Pastor.

BUFFALO, N. Y.—Riverside Gospel Tabernacle, Nov. 11—; Evangelist and Mrs. Floy R. Hoole.—Gordon R. Bender, Pastor, 688 Tonawanda St.

PERRY, IOWA—Nov. 11—; Evangelist and Mrs. Russell E. Griffin, Cordell Hull, Musician, assisting.—Ralph E. McCaulley, Pastor.

ROCHESTER, MINN.—Nov. 25-Dec. 9; Christian Hild, Evangelist; A. H. Ruehman, Pastor, 311 Fourth St., S. E.—C. H.

SCRANTON, PA.—Green Ridge Street and Money Avenue, Nov. 13-Dec. 2 Stanley Cooke, Evangelist.—Fred D. Drake, Pastor.

RADIO BROADCAST
TURLOCK, CALIF.—Divine healing program Sundays, 2:30-3:00 p. m. Station KTRB Modesto, 740 on dial.—John C. Nelson, Pastor.

MONTREAL, QUEBEC.—Now in progress, closing Nov. 25.—Joseph Terlizzi, Evangelist, C. E. Baker, Pastor.—J. T. Home address, 213 Clinton St., Columbus, O.

YOUNGSTOWN, O.—Highway Tabernacle; Nov. 4, 4 weeks or longer; Mary Louise Paige, Evangelist. We open our new quarters with this campaign.—L. A. Hill, Pastor, 109 W. Dewey Ave.

BROOKLYN, N. Y.—Fall convention, 73 Himrod St., near Evergreen Avenue, Nov. 8-11. John W. Follette, Speaker. Second Metropolitan Young People's sacred musical evening Nov. 10.—Nicholas and Martha Nikoloff, Pastors, 701 Macon St.

MIAMI, FLA.—Seventh Avenue and 36th Street, N. W., Nov. 11-Dec. 2. Thanksgiving day, at 10:00, 2:30, and 7:45. William F. McPherson, Evangelist. Address A. A. Allen, Secretary, 725 N. W. 42nd St.—C. C. Garrett, Pastor.

TRENTON, N. J.—Anniversary campaign, 681 Princeton Ave.; Nov. 4-11; Alice Reynolds Flower, Evangelist. J. Roswell Flower will speak Nov. 10, anniversary night.—E. T. Quanabush, Pastor.

THANKSGIVING CONVENTION
PHILADELPHIA, PA.—40th Thanksgiving convention, Highway Mission Tabernacle; Nov. 18-Dec. 2; Evangelist and Mrs. Watson Arge, special Speakers; rooms and meals reasonable near church.—Flem Van Meter.

CORRECTED NOTICE
JAMAICA, L. I., N. Y.—Calvary Tabernacle, 122nd Street, just north of Jamaica Avenue, Nov. 6—; Evening night, Smith Wigglesworth, of England, and James Salter, of Congo, Africa, Evangelists. Three services Sundays.—Vernon G. Gortner, Pastor, Box 100, Jamaica, N. Y.

CHRIST'S AMBASSADORS' RALLY
MARIONVILLE, MO.—Nov. 19, 2:00 and 7:30 p. m.—W. O. Cox, Secretary, Springfield.

TRI-STATE FELLOWSHIP MEETING AND CHRIST'S AMBASSADORS' RALLY
SHENANDOAH, IOWA.—Full Gospel Tabernacle, 1108 West Lowell Ave., Thanksgiving Day. Three services. Basket Lunch. Broadcast, 11:45 a. m., Station KFNF. Speakers announced later.—Ben Compton, Pastor.

CHRIST'S AMBASSADORS' RALLY
PECKVILLE, PA.—Nov. 12, Sectional C. A. Rally of Lackawanna and Wyoming Valley, all day. First Pentecostal Tabernacle, Keystone and Brook Streets. Evening services, M. E. Church, Main St. Mrs. Robert A. Brown, of Glad Tidings Tabernacle, New York City, Evening Speaker.—W. L. Couzens, Pastor.

INDIANA CHRIST'S AMBASSADORS' RALLIES
THANKSGIVING DAY
Northern Section, Full Gospel Tabernacle, 5547 Sobl Ave., Hammond, Wilbur Cox, 547 Detroit St., Pastor in charge.

Southern Section, Woodworth-Etter Tabernacle, 2114 Miller St., Indianapolis, Pastor and Mrs. Thomas Faino in charge. Opening evening of 28. Special speakers Old and young may attend. If convenient bring baskets if not come anyway. Bring musical instruments.—Herman R. Rose, President.

DISTRICT MEETINGS
LATIN-AMERICAN DISTRICT COUNCIL
SAN DIEGO, CALIF.—Annual Meeting, Tabernacle, 343 17th St.—Nov. 13-16. All services in Spanish; all welcome.—H. C. Ball, Superintendent.

KANSAS DISTRICT COUNCIL
PRATT, KANSAS—17th annual Council, Municipal Auditorium, Nov. 26 (night)—30. All ministers and one delegate from each assembly are urged to attend. Free sleeping rooms to delegates. Special Sunday school 4:45, Nov. 29; Christ's Ambassadors' convention Nov. 30; E. S. Williams, General Superintendent, main speaker.—Fred Vogler.

TEXAS SECTIONAL CONVENTIONS
Austin Section, North Austin Assembly, Oct. 30-31; San Antonio Section, South Side Church San Antonio, Nov. 1-2; Rio Grande Valley Section, Harington Church, Nov. 3-4; Yvonne Section, Yvonne Church, Nov. 8-9; Houston Section, Goss Creek Church, Nov. 13-14; Beaumont Section, Prairie Creek Church, Beaumont, Nov. 20-21; Lufkin Section, Lufkin Church, Nov. 22-23; Tyler Section, Bascom Church, 6 miles east of Tyler, Nov. 27-28. Meetings open at 10 A. M. Ministers and workers requested to attend the convention in the section where their residence is. Newby, District Superintendent, 2621 W. 26th St., Ft. Worth, Texas.

SOUTH FLORIDA DISTRICT COUNCIL
LAKELAND, FLA.—First Methodist Church, 209 Kentucky Ave., Dec. 3-6. Night of Dec. 3, Christ's Ambassadors' rally, with business meeting Dec. 4, 8:30 a. m. Council proper opens 9:30 a. m. Dec. 4. Elder Stanley H. Frodsham, Editor of the Evangel, will speak throughout the entire Council. Rooms free. Registration fee of \$1.00 will provide dinner and supper each day up to Thursday noon. All applicants, including exhorters, licentiates, and those expecting ordination must meet the credential committee Dec. 3 at Address: Fred A. Voigt, Pastor, Lakeland, or Elder A. G. Voigt, District Superintendent, Route 3, Plant City.

OPEN FOR CALLS
Pastoral
William E. Hopkins, Seneca, Mo. "I had 22 years of ministry in the Methodist Church before affiliating with the Council. Reference, S. L. Johnson, District Superintendent, Dexter, Mo."

Evangelistic or Pastoral
Edward L. J. Hughes, North Star, Mich. "Will hold meetings with a view to a regular pastorate. Missionary in West Australia 2 years. Missionary to seamen in England 5 years, Pastor in U. S. A. 12 years. Experience as Teacher. Prefer work among the industrial classes. Reference, Peter Kolenda, Pastor Pentecostal Tabernacle, Cedar Street, Lansing, Mich.

MISCELLANEOUS NOTICES
WANTED—Back numbers of Evangel, Gospel Gleaners, full gospel books, Bibles, tracts. Will pay postage on used song books to help in new fields. Sallie Jones, Violet Hill, Ark.
Tracts, used Bibles and other full gospel literature.—Mrs. Bessie Miller, Willis, Texas.
Tracts or Testaments for personal work.—Mrs. Wm. E. Lightner, Rossiter, Pa.

NOTICE—Those sending literature to Frank Jeffers, Racine, Wis., note change of address: Nov 163 1/2 Center St.

NOTICE—We have opened a new work at Coldwater, Mich., and will welcome Council ministers passing this way.—Lewis H. Horn, 115 S. Monroe St.

NOTICE—We are now in Oklahoma, but mail will reach us at Cape Girardeau, Mo., Box 86.—Robins and Black, "The Rainbow Boys."

NEW ADDRESS—Galena, Kansas, 115 Joplin St. "I have accepted the pastorate here."—V. Lenzy Hertwek.

WORLD MISSIONS CONTRIBUTIONS
October 18-24 Inclusive

ALABAMA, Andalusia Assembly of God	\$ 4.86
Beverton Sharon Chapel Assembly	3.38
Enterprise Fellowship Tabernacle	2.60
Megaverg Assembly of God	.60
Westover Assembly of God S S	3.00
ARIZONA, Personal Offerings	3.65
Globe Assembly of God	2.35
Phoenix Bethel Assembly of God	7.35
Tucson Assembly of God	1.59
ARKANSAS, Personal Offerings	2.60
Jonesboro Happy Station C A's	1.35
Leachville Ridge Corner Assembly of God S S	3.10
Leslie Assembly of God C A Class	1.46
Louann Assembly of God C A's	1.20
Monette Assembly of God	4.41
Monticello Assembly of God	8.00
CALIFORNIA, Personal Offerings	126.65
Arvin Assembly of God	2.25
Bellflower Christ Ambassadors	8.00
Bellflower Four Fold Church & S S	54.29

Berkeley General Assembly of God	4.00
Campbell Pent'l Mission	12.75
Ceres Glad Tidings Church	5.00
Compton Christ Ambassadors	2.00
Delano Full Gospel Church	11.00
Diutina First Pent'l Assembly	5.39
Escalon Glad Tidings Assembly	20.45
Fresno Bethel Temple	20.10
Gridley Assembly of God	8.52
Hayward Bethel Full Gospel Church	25.36
Hermosa Beach Gospel Tabernacle	13.75
Holtville Assembly of God & S S	7.50
La Crescenta Pent'l Church	20.09
Lodi Glad Tidings Temple	13.15
Los Angeles Berean Assembly	35.00
Madera Pent'l Tabernacle	16.32
Marysville & Yuba City Full Gospel Assembly	4.89
Modesto Bethel Pent'l Church	2.60
Monterey Seaside Pent'l Church	2.60
Morgan Hill Full Gospel Church	27.00
Napa Full Gospel Tabernacle	35.00
Oroville Assembly of God	5.70
Paso Robles Church of the Full Gospel	26.00
Red Bluff Temple F A C	7.50
Riverside Assembly of God & S S	8.72
San Bruno Pent'l S S	8.58
San Fernando Assembly of God	1.47
San Jose Upper Room Pent'l Mission	34.46
Santa Cruz Glad Tidings Tabernacle	28.00
Seima Full Gospel Tabernacle	12.46
Tracy Full Gospel Church	8.40
Tulelake Full Gospel Mission S S	3.00
Tuolumne Bethel Tabernacle	2.20
Turlock Bethel Temple	60.00
Weed Glad Tidings Assembly & S S	11.05
Weedpatch Full Gospel Church	5.00
Wintun Atwater-Wintun Assembly	18.15
COLORADO. Personal Offerings	1.00
Buena Vista Assembly of God	1.86
Rifle Assembly of God	2.78
CONNECTICUT. Personal Offerings	63.00
DISTRICT COLUMBIA. Personal Offerings	11.00
Washington Full Gospel Assembly	227.25
FLORIDA. Personal Offerings	1.00
Plant City Mt Zion Assembly	4.00
Wildwood Pent'l Assembly of God	10.00
Winter Haven Assembly of God	5.50
GEORGIA. Personal Offerings	2.00
Savannah First Pent'l Tabernacle	18.65
IDAHO. Personal Offerings	7.00
Idaho Valley Doory Ridge Full Gos Asm'ly	3.50
Wendell Assembly of God	3.50
ILLINOIS. Personal Offerings	24.00
Aurora Assembly of God Tabernacle	8.18
Belleville Full Gospel Tabernacle S S	25.09
Zion Christian Assembly	117.65
INDIANA. Personal Offerings	30.00
Terre Haute Assembly of God	20.00
IOWA. Personal Offerings	2.00
Creston Assembly of God	2.69
Jefferson Assembly of God	2.80
Knoxville Assembly of God	3.65
Le Claire Full Gospel Tabernacle S S	15.00
Monroe Assembly of God	3.67
KANSAS. Personal Offerings	7.00
Arcadia Assembly of God S S	3.65
Cedar Vale Pent'l Assembly of God	1.75
Kensington Pleasant Green Assembly	2.00
Kingman Assembly of God S S & C A's	4.34
Medicine Lodge Assembly of God	5.34
Paoli Full Gospel Hall Assembly of God	4.30
Pratt Christ Ambassadors	3.40
Topeka Assembly of God & S S	175.00
KENTUCKY. Personal Offerings	13.00
Louisville Bethel Assembly	3.00
LOUISIANA. Allamands Assembly of God	1.00
New Orleans First Assembly of God	11.20
MAINE. Personal Offerings	1.45
MARYLAND. Personal Offerings	2.00
Frederick Bethel Tabernacle	15.00
Westernport Assembly of God	13.59
MASSACHUSETTS. Personal Offerings	22.00
Haverhill Glad Tidings Assembly	7.50
New England District Camp Meeting	34.00
MICHIGAN. Personal Offerings	21.00
Bellevue Full Gospel Mission	11.68
Detroit Dearborn Tabernacle	30.00
Detroit Oakwood Assembly of God & S S	12.00
Grandville Full Gospel Pent'l Assembly	1.00
Lansing Hungarian Pent'l Assembly	5.00
Saginaw Gospel Tabernacle & S S	12.50
MINNESOTA. Personal Offerings	10.00
Crookston Gospel Tabernacle	6.55
Fergus Falls Gospel Tabernacle	8.00
Pillager Casino Full Gospel Assembly	5.25
MISSISSIPPI. Laurel Kingstons A of G S S	14.60
MISSOURI. Personal Offerings	45.10
Brimson Christ Ambassadors	1.00
Ellsinore Assembly of God	2.00
Elmer Pent'l Assembly of God	7.60
Flat River Assembly of God	7.05
Goldsberry Assembly of God	.68
Springfield Lighthouse Mission	6.81
Winfield Assembly of God	5.19
MONTANA. Personal Offerings	18.50
Butte Full Gospel Mission & S S	6.06
Hamilton Full Gospel Church	6.73
Miles City Full Gospel Tabernacle	14.31
Wesley Assembly of God Church	10.25
NEBRASKA. Personal Offerings	13.00
Bassett Springview S S	4.72
Big Spring Full Gospel Tabernacle	4.71
Bridgeport Assembly of God Church	8.70
Milford Assembly of God Church & S S	12.37
Mullen Tabernacle	3.00
Ord Assembly of God	12.00
Trenton Assembly of God	5.00
NEVADA. Personal Offerings	8.00
Fallon Full Gospel Mission	1.00

NEW JERSEY. Personal Offerings	7.70
Atlantic City Grace Pent'l Church	75.00
Camden Calvary Tabernacle	28.00
Dorothy Full Gospel Assembly S S	6.17
Egg Harbor City First Baptist Church	20.50
Freehold Fort Plains Mission	77.00
NEW YORK. Personal Offerings	61.15
Binghamton Faith Tabernacle	37.04
Central Park Assembly of God	22.00
E Aurora Gospel Tabernacle	5.88
Kottensville Wells Memorial Pent'l Church	67.00
Yonkers Full Gospel Assembly	21.60
NORTH CAROLINA. Buxton Assembly of God	3.25
NORTH DAKOTA. Grenora Pent'l Assembly	7.84
Hebron Bethel Tabernacle	11.29
Minnewaukan Plainview School Assembly	4.60
OHIO. Personal Offerings	83.65
Alliance Full Gospel Tabernacle	2.55
Maumee Pent'l Mission	5.00

Orrville Full Gospel Assembly S S	1.18
OKLAHOMA. Personal Offerings	46.05
Broken Arrow Christ Ambassadors	5.00
Chattanooga Assembly of God S S	2.52
Colony Assembly of God	2.90
Eakly Assembly of God	2.50
Garber Oil Field Pent'l Assembly of God	11.00
Heavener Assembly of God Church	1.00
Henryetta Assembly of God Church & S S	3.18
Nowata Assembly of God S S	1.50
Oketoa Assembly of God	18.35
Okmulgee Assembly of God	23.00
Picher Assembly of God S S	3.00
Ponca City Assembly of God S S	8.60
Seminole Assembly of God & S S	12.00
Shawnee Assembly of God	3.65
Shidler Assembly of God	10.00
Tulsa Full Gospel Assembly Prayer Band	1.45

(Continued on Next Page)

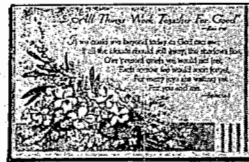
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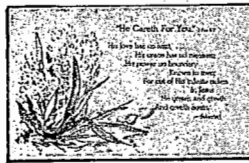
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No. 452A—Everyday



No. 452B—Everyday



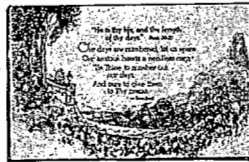
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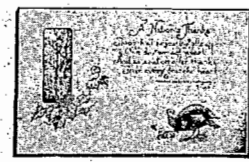
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No. 452C—Everyday



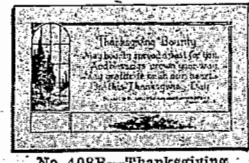
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No. 418B—Thanksgiving



No. 452D—Everyday



No. 408B—Thanksgiving



No. 417D—New Year



No. 407D—New Year



No. 423B—Christmas



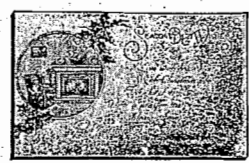
No. 433A—Christmas



No. 423A—Christmas



No. 433C—Christmas



No. 423C—Christmas



No. 423E—Christmas

Angelic Protection

We were with Miss Mattie Brann at PeiTai Ho in the northern province of Hopei. You would be interested in one story she told about their mission station. She is a faith missionary and has had many answers to prayer. Once some bandits came to the city in which they lived. They took a woman from the compound down the street, which had connection with Miss Brann's place. Later on they asked this woman whom Miss Brann had to defend her place. The woman said: "She has no one but the Father in Heaven and the angels to protect her place." The man struck her in the face, thinking she was lying. Then it came out that these wicked men had during the night seen on the roof of the house twelve men in shining garments carrying guns. The woman said, "Well, those must have been the angels that the Heavenly Father sent to guard her place." This is known all around in that section of the country and is a wonderful testimony to the heathen round about. They never bother her place now. They know better.—Zella Mussen.

One once prayed, "Lord, help me to do a great deal of good without knowing it."

Christian workers are rendered helpless by a consciousness of sin in their own lives.

WORLD MISSIONS CONTRIBUTIONS
(Continued from Page Twenty-three)

OREGON. Personal Offerings	44.50
Baker Assembly of God	10.23
Garibaldi Highway Church & S S	10.98
Hebo Full Gospel S S	3.00
Hood River Pent'l A of G S S & Y P	25.00
LeGrande Gospel Mission	11.40
Portland Full Gospel Assembly	22.18
Lebanon Full Gospel Tabernacle	4.65
Siletz Gospel Tabernacle	2.51
Sitkum Sunday School	2.00
PENNSYLVANIA. Personal Offerings	51.90
Bangor Pent'l Mission	24.38
Brave Assembly of God	3.00
Dixon Pent'l S S	32.00
Harvey's Lake Emmanuel Mission	25.00
Lebanon First Pent'l Church C A's	6.00
Mechanicsburg Pent'l Assembly	7.00
New Kensington Gospel Tabernacle	15.00
Pitcairn Pent'l S S	20.00
Philadelphia Highway Mission Tabernacle	10.00
Pittsburgh Millvale Br Pent'l Gos Mission	14.78
Quakertown Assembly	11.45
Waynesburg Tabernacle Missionary Society	5.00
Wrightsville Stone Church & S S	20.00
York First Pent'l Church	17.98
SOUTH DAKOTA. Dewey Assembly of God & Fellowship Meeting	27.49
Sioux Falls Gospel Tabernacle	50.00
Sisseton Bethel Church	15.67
TENNESSEE. Personal Offerings	2.00
Memphis Full Gospel Assembly S S	6.00
Memphis Assembly of God	4.10
Montford Assembly & Ladies S S Class	3.00
TEXAS. Personal Offerings	22.69
Aransas Pass Assembly of God	1.51
Breckenridge Assembly of God Church	2.00
Dallas Hawks Chapel	2.40
Ft Worth Poly Assembly of God C A's	3.50
Freeport Assembly of God	2.70
Hartford Assembly of God S S	2.35
Humble Assembly of God	7.00
Karnes City Christ Ambassadors	1.00
Levelland Assembly of God S S	3.27
McCamey Women's Missionary Council	3.00
Port Lavaca Assembly of God S S	3.15
Rosenberg Assembly of God	2.35
Tyler-Berthel Assembly of God	12.75
Yoakum Assembly of God	31.44
VIRGINIA. Personal Offerings	8.75
St Paul Pent'l Assembly	12.00
WASHINGTON. Personal Offerings	80.50
Aberdeen Calvary Pent'l Temple	21.15

Aberdeen Calvary Temple S S	12.23	Shawano Full Gospel Tabernacle	22.00
Auburn Full-Gospel S S	25.00	Wausau Christian Assembly	15.50
Bellingham Fairhaven Gospel Mission	8.07	WYOMING. Personal Offerings	3.00
Bremerton Assembly of God	2.00	Buffalo Sunday School	7.00
Buckley Full Gospel S S	5.63	CANADA. Drumheller Pent'l Assembly of God	8.70
Cashmere Full Gospel Assembly	3.00	FOREIGN. Personal Offerings	15.00
Enumclaw Gospel Tabernacle & S S	10.30		
Hoquiam Bethel Temple S S & A of G	8.20	Total amount reported	\$3,900.92
Olympia Assembly of God	27.95	Home Mission Fund	\$142.54
Pe Ell Bethel Church & S S	3.00	Office Expense Fund	73.13
Puyallup Pent'l Tabernacle & S S	85.00	Deputation Expense Fund	30.30
Sedro Woolly Lyman Mission Church	13.25	Reported as given direct to Home Missions	26.52
Silverdale Gospel Tab & S S	21.57	Reported as given direct to Missions	110.15
Toppenish Full Gospel Tabernacle	4.00		382.94
Wenatchee Pent'l Church of God S S	12.50		
Yakima First Pent'l Church	50.37	Amount received for Foreign Missions	\$3,516.28
Yakima First Pent'l S S	30.00	Amount previously reported	12,997.85
WEST VIRGINIA. Personal Offerings	10.00		
WISCONSIN. Personal Offerings	6.80	Total amount received for Foreign Missions to date	\$16,516.13
Berlin Gospel Tabernacle	11.00		
Ripon Gospel Tabernacle	8.60		

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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā'hām, 2 A'brā'hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'd

a Lu. 8, 23
b Pa. 132, 11
c Is. 11, 1
d ch. 23, 42
e Acts 2, 30
f Rom. 1, 3
g Gal. 3, 10
d Ruth 4, 18

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