

Mrs. O. O. Hunt
57 Court St.,
Deposit, N. Y.

FILE COPY

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE
The Whole Gospel to the Whole World

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

Published weekly by The Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., APRIL 18, 1936
NUMBER 1145

Single copies, 2 cents
\$1.00 a year in U. S. A.

"I Will Not Leave You Orphans"

Harry J. Steil, Ossining, N. Y.

I WILL not leave you comfortless (in an orphaned condition) I will come to you." John 14:18. This is the promise of the Lord Jesus to the eleven disciples in the upper room where they had just completed the passover feast. Jesus had stated "I go to the Father and ye see me no more" and therefore their hearts were saddened. He entreated them, "Let not your hearts be troubled neither let them be afraid" nevertheless they were so troubled and woebegone that the Master, beholding them, doubtless thought, "They have the appearance of little children who have just lost their father and mother, and are lonely, helpless and comfortless orphans." Therefore, He uttered this most precious promise, "I will not leave you comfortless (orphans). I will come to you. I will send one to you who will be both father and mother to you, spiritually speaking."

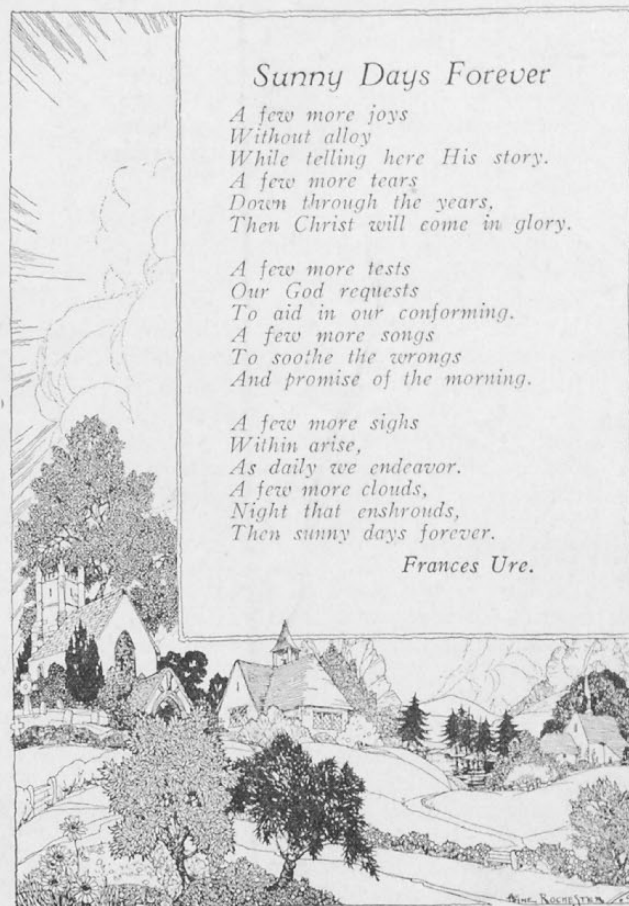
The writer values this promise above any other in God's wonderful Word, because for six years of his life he was an inmate of an orphan home. Not the modern type with individual attention and model dwellings, but a cold institution housing some four hundred children, who were identified by numbers. Our masters were stern men, ex-soldiers from the Kaiser's Imperial German Army; and army discipline and punishment was meted out to us. Never shall we forget the first few weeks of our long weary sojourn in the

orphan home. A little six year old boy, needing a mother's love, a father's care and strong affectionate attention suddenly shunted into a dormitory with fifty other lads. The pangs of homesickness and loneliness swept over our childish souls, the deep unsatisfied longing for love and especially "comfort" of heart which

only a father and mother can give! Memory recalls the picture of many a little lad who trudged up the hill into that orphan asylum, and came into our midst. Often their faces were tear-stained with sorrow, for perhaps they had just come from the cemetery, where they had witnessed the burial of mother or father, sometimes that of both. And now, fatherless and motherless they came into our midst. Many of them reacted in the same manner as did the writer. When the lights were extinguished in that long bare dormitory, these newly made orphans would tuck their little heads under the pillow, so that the other boys would not see or hear and make fun, pull the blankets completely over themselves, and then give vent to their loneliness and comfortless condition, with cryings and sobs that would shake their little beds. One must experience this to realize the import of that word "orphans."

Therefore this precious promise has so much meaning to our hearts, "I will not leave you in an orphaned condition." Praise God, we need never feel spiritually lonely, or lacking in love and comfort and personal attention, for the Saviour promised, "I will pray the Father and He shall give you another Comforter, even the Spirit of Truth, that He may abide with you forever." John 14:16. And yet, altogether too many born again children of God, are like orphans. They are sav-

(Continued on Page Three)



"This Is My Blood of the New Testament"

By P. C. Nelson, at the Rocky Mountain District Council, Denver



Before we "break bread" together today it is well to meditate on the significance of this holy ordinance, which our Lord Himself instituted the night He was betrayed (1 Cor. 11:23-26), His last night in the flesh. Jesus had sent Peter and John to prepare for the Passover feast. With the twelve He sat down and said, "With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:7-16. John (chapters 13-17) tells us more fully than the other evangelists the final words of our Lord. It was a most solemn meeting, tense with the deepest emotions.

Jesus was fully aware of the awful sufferings before Him, His mock trials, and the shameful death upon the cross the next day. He tried to make His disciples understand, but they were unable to believe the words of One who had never deceived them and who had never been deceived. Soon the Shepherd was to be smitten and the sheep to be scattered. As Matthew says with such mournful frankness, "Then all the disciples forsook him, and fled." Matt. 26:31, 56.

The real significance of the Passover was about to be revealed, and the sacrifice which gave validity to the Passover observance was to be offered on the morrow. "The Lamb of God"—the Lamb which God had provided—was there before their very eyes. And He was about to take upon Himself the sins of the whole world and to "bear the sin of many." John 1:29; Isa. 53:12. The Passover looked forward to the Cross. When Christ through the Eternal Spirit had made His one great, all-sufficient sacrifice for sin (Heb. 9:11-15). He rendered vain, void and superfluous all the Old Testament sacrifices which prefigured His sacrifice, as a type foreshadows the antitype.

It was most fitting that at the time the sacrificial types were all to have their complete fulfillment—and in particular the Passover, so intimately related to Redemption—the memorial Supper should be instituted, and by the Lord Jesus Him-

self, that we might know it was exactly according to His own will and plan. No more fit, appropriate symbols can be found than those chosen by our Lord, bread and "the fruit of the vine." Both were used at the Paschal supper, both elements easily to be obtained in nearly every country of the world. The bread, symbol of the body of Jesus, the grape juice, representing His blood. Both pleasant to the taste, and both nourishing. The breaking of the bread symbolizing the breaking and torturing of the body of our Sacrifice, the pouring of the "wine" into the cup, symbolizing the shedding of His blood. O the depths of the wisdom of God revealed in this ordinance! The bread speaking to our hearts of the spiritual sustenance we derive from Christ, the spiritual appropriation of His flesh. John 6:48-54. "The fruit of the vine"—and there is no reason why we should say it was fermented wine—speaking to us of Redemption—"In whom we have redemption through his blood the forgiveness of sins" (Eph. 1:7), "and without the shedding of blood is no remission." Heb. 9:22.

In King James' Version the Greek word, *diatheke*, occurs thirty-three times, and is translated "testament" fourteen times, and "covenant" nineteen times. Worrell uniformly renders the word covenant in every place excepting in the two times it occurs in Heb. 9:16, 17, where it evidently has its original meaning of a "will and testament." Its secondary meaning is a solemn agreement, compact or promise. We like to find both meanings in this word, just as Paul did. Hebrews 9.

"This is my blood of the new testament" (or covenant as nearly all the most recent renderings have it). Weymouth renders the verse, "This is my blood which is to be poured out for many for the remission of sins—the blood which ratifies the Covenant." This rather free translation makes it easier for us to grasp the meaning of these solemn words. "The cup" (used in 1 Corinthians 11:25) with its contents, represents to us the blood of Jesus, which was to be poured forth on the morrow as the blood of His cross

(Col. 1:20), for the sake of many, unto the remission of sins, and is to ratify the great Covenant which our Lord as our Mediator and Surety obtained for us (Heb. 7:22; 8:6-13), a covenant foretold by Jeremiah (31:31-34): "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." That we are not mistaken in connecting this covenant with the covenant procured for us by Jesus Christ is certain from Heb. 9:10-12. It is this covenant which Paul brings into such sharp contrast with the Mosaic covenant. 2 Corinthians 3 and Ezekiel 36:26, 27 also foretold that new covenant. And we who have been born of this Spirit know by experience what this is. *Glory!*

Paul is not satisfied to stop with the ordinary Bible use of the word covenant. He conceives of it also as a *will*. This is the primary sense of the word according to the best Greek dictionaries. We speak of a man's "last will and testament," by which he may distribute or convey his property to others after his decease. Paul says, "where a testament (will) is, there must also of necessity be the death of the testator. For a testament (will) is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17. From this he goes on to compare the Mosaic covenant with the new, both being ratified with the blood.

A will to be valid in law must be "the last will and testament." And as a man might make a will in my favor today, and tomorrow might tear it up and cut me off completely, so it is necessary to prove before the Judge of Probate that the document is genuine—actually made by the one whose will it purports to be; that it is not one of several, and a later will from the same person may be found; and, finally that the testator is dead, and hence can neither change his mind nor make another will.

I love to think of the Covenant our

Lord Jesus procured for us as His *last will and testament*. He made it the very last night He was in the flesh among us. It was ratified with His blood—proving the death of the divine Testator. This is my blood—my very own life blood—the blood which ratifies the Covenant (will). Hallelujah!

The covenant foretold in Jeremiah, promises *remission of sins*. "I will forgive their iniquity, and I will remember their sin no more." This is one of the provisions of the new covenant, and without this provision all the rest of the provisions might have been lost upon us. He will write His law in our hearts—give us hearts inclined to do His will—"new hearts," as Ezekiel says; a clean heart and a right spirit, as the Psalmist prays. Ezek. 36:26; Psalm 51:10. Under the new Covenant of grace we get all that God has by simply reaching out in faith for it. We earn nothing; deserve nothing; all is freely given to us by grace. By faith we become children of God and heirs of all the promises; joint heirs with Jesus Christ. Rom. 8:16, 17. As we consider these things our hearts cry out with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

But listen to the words of Jesus, "But I say unto you, I will not drink henceforth of this fruit of the vine, *until that day when I drink it new with you in my Father's Kingdom.*" Matt. 26:27. Did you hear that? Jesus drank of that cup with them that day, but has never since partaken of it. But the day is coming—some of us believe it is very near—when the Father's Kingdom shall be set up. Rev. 11:15. "And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." When that glad day comes, will Jesus drink of the fruit of the vine with His own? Yes, that is the word of God. Must we spiritualize this away till it loses all reality? You may, but I get too much of a thrill out of the thought of being present with all His raised and His glorified saints—yes, with those to whom He first addressed those words on that memorable night—and partake with Him of this holy Supper-Memorial. Listen to Paul: "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death *till He come.*" 1 Cor. 11:26. Then, when He comes He will stand among us whom He has redeemed by His own blood, and together commemorate that Passover-sacrifice by this memorial-Supper.

"And when they had sung a hymn,

they went out into the mount of Olives." Matt. 26:30. The cup Jesus took and blessed was the fourth and last cup of the Passover. They had already sung Psalms 113, 114; and now they sang the Great Hallel—Psalms 115-118, as we know from the Talmud. It is good to read these wonderful Psalms. They are called the Hallel Psalms because *hallel* is the Hebrew word for praise, and these Psalms are full of the praises of God. We are very familiar with the word, Hallelujah, which means simply, *praise ye the Lord!* And that is my closing word, Hallelujah!

"I Will Not Leave You Orphans"

(Continued from Page One)

ed, but comfortless. They have not so much as heard "whether there be a Holy Spirit." Many of them are born again in some great sweeping revival, but after the evangelist has gone they have to go back to a cold formal church, with an atmosphere much like our orphan home dormitory, cold, impersonal, comfortless. They receive no instruction in the deeper things of God, no incentive is placed before them to seek a deeper Christian experience, never are they exhorted, "tarry until ye be endued with power from on high," or "Wait for the promise of the Father." They are taught nothing about the ministry of this wonderful Comforter; they are comfortless, orphans! Happy is the Christian who can sing from personal experience, "The Comforter has come!"

Let us examine that word "Comforter" for a moment. Greek scholars tell us that it means, "one called alongside to help." Isn't that wonderful? Therefore, we need never feel helpless, lonely or lacking in guidance, if we have "One" Whose CALLING (life vocation) it is to be at our side to help us. Some of us have heard the story of the two aged gentlemen who were observed in an art gallery by a third person. This observer noted that the two old friends travelled arm in arm from one gallery to another, from one masterpiece to another. As they went, he heard them discussing, the beauties and glories of each famous oil painting. However, as this third person drew nearer he discovered that one old man was completely blind. This did not prevent him from seeing and enjoying all the wonderful works of art, for he had a "comforter" alongside him, helping him, guiding him by the arm, his companion and friend. This friend described each picture to his blind companion, thus the blind man enjoyed and saw them through the soul and eyes of his friend and comforter. What a picture this is to you and me of the work and ministry of the Great

Comforter, the Holy Spirit, who is called to our side to help each one of us! He takes us into the art gallery of the Word of God, and pauses before picture after picture which reveal the glory, the beauty, the power, and grace of our Lord Jesus Christ. Holding us by the arm He takes us on trips to "heavenly places in Christ" where we are blessed with "all spiritual blessing" until our souls swell to the bursting point with joy and glorious rapture. Praise God, He has not left us in an orphaned condition!

We should like particularly to call the believer's attention to the threefold office work of this wonderful Comforter. Take your Bibles and read again, yea memorize it, the passage in John 16:7-15. The Saviour classifies the Comforter's office work as threefold. He will reprove the world of sin, "because they believe not on Me." Secondly, He will reprove (or convince) the world of (Christ's) righteousness, "because I (Christ) go to the Father and ye see Me no more." Thirdly, He will reprove or convince us that the devil, "the prince of this world is judged."

Let us consider this threefold ministry of the Spirit in detail. First, His conviction on the ungodly because they believe not in Jesus. If only we might learn more and more how to trust His convicting power instead of attempting to convict sinners, by our eloquence, intellect, illustrated sermons, and other human substitutes. In the foremost Fundamentalist weekly in the country, there recently appeared an account of a revival in a college, located in the Middle West. The greatest preachers obtainable had been procured to preach nightly to the student body but they were unable to preach. The Comforter was present in power and brought heavy conviction over the entire student body. Sin and spiritual failure was openly confessed by scores and scores of young men and women, who were brought under the Spirit's convicting power, while the high powered preachers stood by as mere onlookers. A tremendous time of soul saving ensued, a real revival broke out, because the Comforter was performing His first named office work.

This past summer the Lord graciously poured out His Holy Spirit in our Assembly at Ossining, apart from special meetings or special speakers. The outpouring came first to the young men's group who were meeting nightly to tarry for the Baptism in the Spirit. In two weeks time twenty-two persons had received a powerful Pentecostal infilling. Along with this outpouring upon the believers there was mighty conviction for sin present in the meetings. A number were saved purely through the convicting power of the Holy Spirit.

(Continued on Page Five)

"Chosen" and "Predestinated"

By Pastor J. Narver Gortner

PAUL in his Epistle to the Ephesians tells us that God the Father "hath chosen us," and for a purpose, namely, "that we should be holy and without blame before Him," or, as Rotherham renders it, "in His presence."

How blessed indeed to be thus chosen! Are we among the chosen ones?

The question as to whether or not we can number ourselves among the elect of God, the chosen ones, "chosen in Him," that is, in Christ Jesus, "before the foundation of the world," has been a subject of much perplexity to many hearts.

But we need not be perplexed. There is a way by which we can know. God does not want us to be in doubt. John and those of John's day who had been born of the Spirit were not in doubt. John wrote, "We know that we are of God and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 Jno. 5:19, 20.

The reason many minds have been perplexed and confused is because many have imagined that God arbitrarily chooses some to be saved and just as arbitrarily dooms others to be lost. Such, however, is not the case, as a careful reading of the Word and a careful comparing of Scripture with Scripture will clearly show.

Not so many are being troubled by the problem today as were troubled by it in the days when Milton wrote his "Paradise Lost." Then the religious world was being shaken by the controversy. Writing of some of the fallen angels Milton wrote,

"Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, Fore-knowledge, Will and
Fate,
Fixt-fate, Free-will, Fore-knowledge absolute,
And found no end in wand'ring mazes lost."

Milton knew that many of the reasoners of his day who thus "reason'd high" concerning some of these deep things of God "found no end in wand'ring mazes lost," and he evidently took it for granted that what was true of men was true also of the fallen angels. But God would have us stop our "rea-

soning high" and humbly read what is written in the Word of God, seeking the illumination of the Spirit as we compare passage with passage, believing that God's Word is true; not simply a portion of it, a few pages here and there, but the entire Word.

We are told that "many are called, but few are chosen." Elsewhere it is expressly asserted that "whosoever will" may come.

Who then are the chosen ones? Evidently the ones who respond to the call. The Word teaches us that God is able to read the future as well as the past. He can see the end from the beginning. He knew before He created the world, and brought man into existence, that man would fall and need a Redeemer, and so He devised the plan of redemption before man fell; it was conceived in the mind of God before man was created. It would have been a great benefit to this country if the men in charge of national affairs had known years before the depression came that it was coming; then they could have planned accordingly. Pharaoh knew before the seven years of famine came that they were coming, and adequate provision was made for the people of the land beforehand, so that when the time came there was food for all the people of Egypt, enough and to spare.

God knows the end from the beginning, and He plans accordingly. As our Lord knew from the beginning "who they were that believed not, and who should betray Him" (John 6:64), God knew from the beginning, yea, before the beginning, who would accept His plan of salvation, and who would reject it, or, neglect it, and be lost. And in accordance with this foreknowledge, He chose, or, elected, the believing ones "to be conformed to the image of His Son." Rom. 8:29. In harmony with this thought is the description of those to whom Peter addressed his First Epistle: "Elect according to the fore-knowledge of God the Father." 1 Peter 1:2.

Paul tells us that God the Father who chose us in Christ Jesus "before the foundation of the world" has "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:5.

What does this word "predestinated" mean? To be "predestinated" is to have one's destination previously planned and fixed. Suppose it is my desire to go to Egypt. The necessary means are not

at my disposal. Unless somebody undertakes to pay my fare I cannot go. A friend who is rich tells me that he will pay my fare. He goes farther than that: he purchases a ticket, and gives it to me. He makes adequate provision for the supply of all my needs while en route to that land. I accept the ticket, and board the steamer. My friend "predestinated" me. If nothing happens to the steamer on the way, and I live long enough, I shall reach Egypt.

God had a destination in view for man when He created him. He knew that man would fall, and be unable to reach the destination God desired him to reach. So God, in His infinite mercy, devised the plan of redemption. The ticket to the desired destination has been purchased; it is offered to every member of the human family "without money and without price." He who accepts it, and boards the ship, Salvation, and stays on the ship after having boarded it, will certainly reach the desired haven.

That to which God has "predestinated us" is "the adoption of sons." The Greek word *huiothesia* is found five times in the Pauline Epistles. Three times it is rendered "adoption," once "adoption of children," and once "adoption of sons." It means, not son-making, but son-placing. It comes from two words, *huios*, which means son, and *thesis*, which means placing. It is something that is distinctively future. It is a mistake to say,

"I've been adopted, my name's written down,
An heir to a mansion, a robe and a crown."

If you are a member of the family of God you got into the family, not by being adopted into it, but by being born into it; in other words, you got in by means of the new birth.

Having been made a member of the divine family, you are on the ship, Salvation, and the destination toward which you are headed is "adoption," or son-placing. You are God's son by virtue of the new birth, and you will be placed some day by your Father into that position of responsibility and honor that you qualify yourself by your fidelity here to occupy in that realm beyond this turbulent sea over which you are now sailing. The devil has raised many a storm in an effort to sink the ship or to persuade you to abandon it; and it is likely that he will raise many another storm before you reach the desired haven. But this ship is not like the *Titantic* which was reputed to be unsinkable but which sank on its first voyage across the Atlantic; this ship is actually unsinkable; it will most certainly reach the haven toward which it is sailing.

Does this mean that there is no possibility of my being lost after I have ac-

cepted the ticket and boarded the ship? Do I understand that I am certain to reach the shore yonder, it matters not what I do or fail to do? It means nothing of the kind. The ship cannot sink, but I can jump overboard and commit spiritual suicide, or I can fall asleep so close to the edge of the deck that when the devil raises one of his storms, and the ship is being rocked by the waves I shall roll off into the sea and perish.

So it is not only important that you accept the ticket to the desired haven, and that you board the ship that is unsinkable and that will surely reach the port after a while, but that you stay on board; and in order that you may not roll off and be lost, it is imperative that you keep awake.

This is my understanding of what it means to be "chosen" and "predestinated."

"I Will Not Leave You Orphans"

(Continued from Page Three)

After a Sunday service a young man of thirty, was trying to tell his twenty-one year old brother about the wonderful power of God. They were conversing together in their florist shop, Monday morning. The younger man sneered at his brother, turned his back upon him and strode away the length of the greenhouse. He turned about to make a sarcastic remark when he noticed that his brother stood transfixed in an attitude of worship and praise as the Spirit of the Lord came upon him. The prince of this world, stirred up great anger and resentment in the younger brother and he strode forward with the intention of clapping his hand on his brother's shoulder, rebuking him the while and asking him to cease his "nonsense." Later in the morning he appeared at our house and told us what occurred. As his hand touched his brother's shoulder it seemed to him that he had touched a high voltage line or third rail. It seemed to him that first he was thrown up into the air and then upon the ground, although his brother remained motionless. Powerful conviction from the Holy Spirit seized upon him. He appeared at our house white and trembling and asked us to explain the experience to him. We showed him from God's Word how the Spirit of the Lord had thrown Saul from his high horse, even as He had our young friend that morning. He then inquired, "How soon may I be saved? What must I do to be saved?" Needless to say in a very little while and before he left the house he was a born again child of God. Praise God, the Comforter still performs His office work of convicting the unbeliever!

Notice His second office work. "He

will convince the world of (My) righteousness because I go to My Father and YE SEE ME NO MORE." The Lord anticipated that after His departure, the prince of this world would come to the disciples and tempt them to doubt that Christ had really gone to heaven, that His blood really was upon the Mercy Seat in the Heavens that He was really preparing a place for them in the Father's House of many mansions. Doubtless the tempter raised the question, "How do you know, Peter, where Christ has gone?" True He had disappeared, a cloud received Him out of your sight, but He has appeared and disappeared several times since Easter. Didn't He appear to the two at Emmaus and then disappear? Didn't He appear while ten of you were locked in a room for fear of the Jews, and then disappear? How do you know He has merely made another temporary disappearance? How do you know He has reached Heaven?"

Doubtless some believers succumbed to these doubts and temptations for five hundred of them witnessed His ascension but by the tenth day after "they saw Him no more" only one hundred and twenty were still fellowshiping together and tarrying as He had commanded five hundred to do, for the coming of the Comforter. But, when the day of

Pentecost was fully come, the faithful one hundred twenty were amply convinced of Christ's righteousness, and the righteousness of His claims even though "they saw Him no more" for the Comforter came to them fresh from the heart of God, fresh from the hand of Christ, and Peter bespoke the conviction of them all when he declared, "This Jesus hath God raised up, whereof we all are witnesses, therefore, being by the right hand of God exalted and having received of the Father the Promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Truly, though they saw Him no more, the Comforter had convinced them of the righteousness of Jesus, and His claims, but best of all, as Wesley sings it, the Spirit convinced them that Christ's righteousness was now theirs.

"Arise my soul, arise,
Shake off thy guilty fears,
The Bleeding Sacrifice,
In thy behalf appears.
Before the throne my Surety stands—
My name is written on His hands.
My name is written on His hands."

(To be continued.)

The Women That Help

More than seventy years ago the King of Prussia, Frederick William III., found himself in great trouble. He was carrying on expensive wars, and had not money enough to accomplish his plans. But he knew that his people loved and trusted him, and he believed that they would be glad to help him. He therefore asked the women of Prussia, as many of them as wanted to help their king, to bring their jewelry of gold and silver to be melted down into money for the use of their country.

Many women brought all the jewelry they had, and for each ornament of gold or silver they received in exchange an ornament of bronze, or iron, precisely like the gold or silver ones, as a token of the king's gratitude. These iron and bronze ornaments all bore the inscription, "I gave gold for iron, 1813." These ornaments therefore became more highly prized than the gold or silver ones had been, for it was a proof that the woman had given up something for her king. It became very unfashionable to wear any jewelry, for any other would have been a token that the wearer was not loyal to her king and country. So the Order of the Iron Cross grew up, whose members wear no ornaments except a cross of iron on the breast, and give all their surplus money to the service of their fellow-men. How glorious it would be if our people would only give their surplus jewelry and surplus money toward this God-honoring work of the world's redemption!

Full pound assorted tracts—40 cents.

Counsel from "Daddy"
Welch

Never be afraid to honor God in public.
* * * * *

God works BY the Spirit THROUGH
the human channel
* * * * *

It is no harder for God to bless a
practical plan than to work in impractical
disorder. Disorder hinders.
* * * * *

The indwelling power of the indwelling
Christ has tremendous expulsive power
to things that are wrong in the spiritual
life.
* * * * *

The significance of the cross is the
open shame. Jesus was crucified before
the crowd in broad daylight. Confess
Him openly.
* * * * *

It is not the things you give up, but
the giving up, the surrender of the will to
God that counts before Him. Jesus
teaches this on the grounds of His own
sacrifice.
* * * * *

Often there is more harm done by go-
ing too fast than by going too slow. Wait
and believe. When God reveals things to
you, keep your mouth shut. Wait until
God works it out and it will come to
pass. Never advertise the things of God
to the devil.

The Passing and the Permanent

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

LEARNING HEBREW BY PHONO-GRAPH

The *American Hebrew* reports that phonograph records are now being used in Palestine to instruct incoming Jews.

JEWISH PALESTINE INVESTMENTS

The sum of \$155,000,000 was invested by Jews in Palestine, apart from funds used in commercial channels, from 1932 to 1935 inclusive, according to H. Frumkin, statistician of the General Jewish Labor Federation. (Quoted in *Prophecy*).

THIS HARASSED WORLD

The following item reveals how the strain of world conditions is affecting people. *Pathfinder* reports that the number of insane persons in the United States in 1910, according to the census, was 160 per 100,000 population. This number has increased to 310 per 100,000—or almost doubled! In the same period the ratio for heart disease has jumped from 156 to 210—a thirty per cent increase.

THE SPADE AND THE BIBLE

We learn from *Alliance Weekly* that, "in 1930 a tablet was discovered in Syria by a Frenchman, the language of which it was at first impossible to decipher and interpret. A Russian expert, by the name of Ravrevy, has however solved the riddle. He states that the writing dates back to the early times of Phœnicia, and that the tablet embodies many of the principal elements contained in the stories of the Bible, particularly the Flood.

FASCISTI AND THE BIBLE

In the Year Book of *The Young Fascisti*, we read as follows: "I urge you, dear youths, to read the lives of great men. Do not forget that at the head of biographies stands the great biography, the Book of books, the Bible. This is the most sacred and most powerful of books, the educator of youth, the guide of grown men, the counselor of old age; it contains the biographies of mighty heroes, patriarchs, kings and judges. Only in the Bible will you find a treasury of sweetness, gentleness, purity, penitence, goodness, heroism and justice which is beyond price, never clouded by a doubt nor profaned by a controversy." —*Bible Society Bulletin*.

TRAPPED!

Writes Emil Ludwig, famous biographer and journalist, "When the German Government, in the beginning, declared its intention to expel 500,000 Jews, it was possible for those who had money to quickly pack their valises.

"Now the Germans have shut their exits and simultaneously made it impossible to live within Germany's borders; they literally want them to die of hunger, just as old Turkey literally starved to death two million Armenians."

Moses led his people through the Red Sea, when there seemed to be no natural way of escape. Israel's only hope is He who came as "a prophet like unto Moses."

BEFRIENDING ISRAEL

We learn from *Prophecy* that the first contribution toward the \$15,000,000 fund being raised for the emigration of Jews from Germany came from an American Christian. The announcement was made at a luncheon of workers engaged in fund raising.

Many Jewish Christians testify that the first factor that influenced them for Christ was an act of kindness on the part of a Christian.

"SEA AND WAVES ROARING"

(Luke 21:25)

The following summary of conditions in Spain is indicative of the condition of Europe in general. According to *Literary Digest*, "there have been eighty ministers in twenty-eight Cabinets, 9,000 strikes, 2,550 deaths in armed rising, nine anarchist conspiracies, a socialist insurrection, administrative corruption, an unworkable constitution, and discontented peasantry.

As the *Berlin Tageblatt* remarked: "Things have happened in Spain in recent days which are unequaled by anything in the last century in European history."

NEGLECTED CHILDREN

The following item appearing in the *Christian Evangelist* presents a challenge to Sunday Schools:

The juvenile court of Los Angeles studied 14,000 delinquent cases which appeared before it in three years. Only a small percentage had had any contact with the churches or any character-building agency. The report states:

"The church, which for years has professed its interest and concern over the weak and helpless, almost turns its back upon these unfortunate children. They are not invited. They are too dirty, uncouth and wild."

BROADCASTING THE GOSPEL IN FRANCE

Writes Ernest Gordon in *Sunday School Times*: "Edmond Lengereau describes in a French periodical his experiences in preaching before microphone audiences and the results therefrom. One Catholic woman in Holland writes: 'Everybody in Holland knows you, including many priests who, in general, sympathize with your message.' On one occasion a telephone message came from a French priest who wished to become an evangelical Christian.

"And these listeners who gather about the loud speaker; and these who ask that church windows be left open during the Protestant service, and this convent where the sisters are listening in, and this astonished pastor who finds his church full of listeners who have heard the radio addresses and have come to learn more about the Gospel!

"On the terrace of a large city, when all the tables are occupied, one suddenly hears the Decalogue and the Apostles' creed and then the sermon. Everybody listens and there is not an unpleasant remark. Is it not wonderful?"

ISRAEL'S CRISIS

Whether or not they know the prophecy in Jer. 30:7, Jews all over the world sense the approach of "Jacob's Trouble." Mr. Louis Lipsky, a leader of American Jewry, calls the house of Israel to unity. He says that the crisis in Jewish life demands a world congress. "Always in time of great suffering, when fundamental interests are threatened," he said, "Jews have come together forgetting past prejudices, controversies, and local interests to create a united House of Israel. It is to be hoped that also in the present emergency that spirit will animate the Jews of today."

As yet they have not taken seriously Him who once said, "How often would I have gathered thy children." Matt. 23:37.

THE TERRIBLE SEQUEL OF REPEAL

Said the noted evangelist and rescue mission worker, Mel Trotter: "The drunkards of today are young men and young women, some of them only fifteen years old. It used to be that children would go to the saloon door looking for their fathers. 'Father, dear father, come home with me now,' was the old story. But now the fathers are out looking for their children.

"Every drunkard is a tobacco user. I do not say that every tobacco user is a drunkard. Booze and tobacco are affectionate sisters, and if you marry the one the other will come to live with you in your home. . . . We face a terrible situation in the great increase of cigarette smoking among women and girls. You mark my words, we will soon get multitudes of drunken women. The missions five years from today will need a special department for women. Mighty few men or women finally beat this combination of cigarettes and cock-tails. It begins with the cigarette from the silver holder. It ends with the cigarette butt sniped from the gutter."

THE PROMISED LAND

Mr. Percy Parker, writing in *Elim Evangel*, gives the following interesting figures:

The size of Palestine is about 12,000 square miles. But the size of the land promised to Israel (Gen. 15:18) is 200,000 square miles. The size of England (alone) is 50,000 square miles. In this 50,000 square miles there is a population of about 40 million. The land promised to Israel is four times as large, and therefore could sustain a population of at least 160 million people. Mr. G. T. B. Davis, who has investigated on the spot, is our authority for saying that in the early days of Jewish colonization sixty acres of land were necessary to support a Jewish family. Now, however, only five are necessary. In a short time three will be sufficient. Then when Ezekiel 36:33-35 is fulfilled and "The land that was desolate is become like the garden of Eden," it will be more fruitful than England at the present time and thus able to support a larger comparative population. Ezekiel 48 makes it clear that the whole of the Promised Land will be populated. According to the above figures if a Jewish family consisted of five persons then 200 million could be supported.

In the world today there are about 16 million Jews. Therefore the Promised Land could hold ten times as many Jews as there are in the world today.

The Sunday School Lesson

Jesus Looks at Wealth and Poverty

Lesson for April 26. Lesson Text: Luke, chapter 16.

I. THE CONDEMNATION OF THE COVETOUS

Mammon-worship. The Pharisees were covetous and derided Christ for what they considered His "unpractical" teaching on stewardship. He showed them that it is impossible to serve both God and mammon. Where "filthy lucre" fills the heart, there is no room for the spotless Lamb of God. Samuel's sons "turned aside for lucre," and that has been the general tendency of the human heart down through the ages. The Son of God here contrasts "the unrighteous mammon" and "the true riches" (v. 11), and tells us, "He that is faithful in that which is least (Christ calls that least which men esteem of the most importance) is faithful also in much: and he that is unjust in the least is unjust also in much." How we need to pray that prayer in Psalm 119:36, "Incline my heart unto thy testimonies, and not to covetousness." Man has a wrong estimate of money. Said Mr. Dombey, "Paul, my son, money can do everything." And little Paul quizzingly asked, "Can it bring back my dead Mama to life?" There are some things which cannot be purchased with filthy lucre and one of these things is eternal life. But, praise God, the poorest can receive eternal life as a gift—without money and without price.

"There was." Some folk attempt to persuade us that the story of the rich man and Lazarus is just a parable, but the fact that Christ gave the name of the poor man indicates that he was a real character. What a contrast in these two. The rich man with the costliest raiment and the most sumptuous food living altogether for this life! The poor man at his gate, full of sores, with no money to buy mollifying ointment for them, glad for the saliva of the dogs bestowed upon him in dumb sympathy—the dogs showing by this means that they had more heart for the beggar than the rich man had. It is written, "Blessed is he that considereth the poor." The word "consider" means giving much thought to the subject. In the early church they gave continual thought to the needs of the poor. Rom. 15:26; Gal. 2:10. James condemned those who honored the rich and despised the poor, and showed that this respect of persons is SIN. James 2:9.

II. THE CONSOLATIONS OF THE CONTRITE

The Death Call. One night the death angel made a call. The rich man was struck down. It is appointed unto men to die—and after that the judgment. There was a great funeral. Doubtless all the fraternities with whom the rich man often had sumptuous repasts were there to pay their last tributes to the corpse. However, at the death of the poor man at his gate there was no such tribute paid. But a convoy of

angels came and carried the once suffering Lazarus to his eternal abode, to that glorious kingdom where he could sit down with Abraham, Isaac, and Jacob at a heavenly feast. Here Lazarus was given an honored place—upon the bosom of Abraham, even as John had the honored place upon the bosom of his Master. Poverty of itself is no passport into the heavenly mansions, but it is to those of a "poor and contrite spirit," of a "contrite and humble spirit," of a "broken spirit," of a "broken and contrite heart," that the Lord will Himself come with His gift of eternal life. Isa. 57:15; 66:1, 2; Psalm 51:17.

Christ's Estimate. We may be poor in this world's goods but at the same time "rich in faith, and heirs of the kingdom which he hath promised to them that love him." James 2:5. The Laodiceans were in their own estimation rich, increased with goods, and having need of nothing; but from the viewpoint of Him whose eyes are as a flame of fire they were wretched, and miserable, and poor, and blind, and naked. But to those at Smyrna He said, "I know thy . . . poverty, (but thou art rich)." He counsels us, "Buy of me gold tried in the fire, that thou mayest be rich." There are true riches which can be obtained alone from the Lord. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Doubtless the rich man, seeing the beggar at his gate, would occasionally pity him; but Lazarus might well now pity the poor rich man as he sees him in the torment of flame.

III. THE CONDITION OF THE CARELESS

Torment. "In hell he lift up his eyes, being in torments." Men may attempt to preach smooth things about the hereafter, but Christ spoke as a true Prophet de-

claring, "We speak that we do know, and testify that we have seen." I would rather believe His testimony of what He has Himself seen and He Himself knows than what some smooth-speaking nonbelieving-in-eternal-punishment preacher merely thinks and attempts to persuade folks to believe. The rich man may have sneered at the thought of hell, but he is fully persuaded as to the reality of it now. You may tell me that the original word here is hades and endeavor to persuade me to believe that hades only means the grave, but it meant horrible torture to the rich man. God's Word is a hammer. Do not attempt to put pads on the hammer.

Faithful Preaching. Dr. Torrey once testified, "Whenever I am inclined to get slack in evangelism the Lord renews to me the revelation of what eternal punishment means to the lost; and once more I seek to be faithful in preaching the eternal bliss of those who accept Christ and the eternal doom in the lake of fire of those who reject or even neglect this great salvation." A friend told me the following: One day in a Y. M. C. A. meeting he attended, a minister preached faithfully on eternal punishment. At the close of his talk he gave an invitation to any who knew they were on their way to hell and wanted to escape, to stand to their feet. A poor drunkard, whose body was rotten right through with disease, stood to his feet. Suddenly the power of God struck him and he was blessedly saved and perfectly healed in a moment. Many instances of God witnessing to the truth of eternal punishment could be given.

"Son, remember." Over in Abraham's bosom in Paradise was Lazarus, and the rich man caught a glimpse of him. He immediately appealed to Abraham that the one time beggar might bring him a drop of water to ease his torment. Abraham had to tell the now poor rich man that there was a great gulf fixed between those in bliss and those in torment and there is no passing from one place to the other. And he told the poor rich man to remember "that thou in thy lifetime receivedst thy good things." Jesus says to us, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:34-37.

Anxious for Others. The poor rich man in hell then became solicitous for his brethren and wanted Lazarus to be sent to warn them. But Abraham said, "They have Moses and the prophets." God has given us in an all-sufficient Book an all-sufficient guide. But men ignore this Book. The once rich man knew that his brethren ignored this Book as he had when on the earth, but he was convinced that if one arose from the dead they would believe. Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Christ has risen from the dead, and men ignore His word of invitation. But from the glory world He who was dead, but is alive forevermore, sends word to all those who will give heed, "Let him that is athirst come. And whosoever will, let him take the water of life freely."—S. H. F.

Not By Might, nor By Power

Pentecostal Evangel

By the Spirit, which is poured into the Heart, saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON---MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

The Pentecostal Evangel is published 50 times each year, and is the official organ of the Assemblies of God in U. S. A.

E. S. WILLIAMS, SUPT. OF ASSEMBLIES OF GOD
J. R. FLOWER, ASST. SUPT. AND SECRETARY

Subscription Rates. \$1.00 per year in U. S. A. Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing House, 336 W. Pacific St., Springfield, Mo., U. S. A.

SHOWERS AT BETTIAH, INDIA

Hilda Wagenknecht

We want to praise God at this time for the wonderful way in which He has been meeting with us here in Bettiah, throughout the last few weeks. Last month we had a week of special meetings for those who were hungry for the Baptism with the Holy Spirit and the Lord met with us in a very precious way. From the first day His presence was real in our midst and there was a spirit of praise and prayer. Our dear Indian Christians waited before Him for hours each day, never thinking of rest and food and God wonderfully blessed and manifested Himself to them. During those days fifteen of our dear people received the Baptism with the Holy Spirit, and others received precious anointings from Him. Many of those who had received the Baptism before received a new touch from on high and our hearts were made glad as we saw God work. One of our teachers in the school had been seeking the Baptism or some years but had never come through. She had given her heart to the Lord, had made things right in her life, and had been seeking so earnestly, until finally she became discouraged, when she saw others being filled, and yet she had to go away each time dissatisfied. But this time she was determined to seek and not give up until God had fulfilled His promise to her.

Now in the midst of these meetings, she received a letter from a relative, asking her to come home at once on business. It surely seemed like the enemy trying to hinder her, but the night before she was supposed to leave, she said she would not leave the room until God had filled her, and she was not disappointed. A number of people were filled that day, and almost everyone had gone when God met her. After praising the Lord for several hours, she came through speaking in other tongues and glorifying Him. It was wonderful to see her with her face shining with the glory of God. She was so under the anointing then, that it was impossible for her to leave, so she decided to wait over for a few days till the meetings closed.

The next day I went out to have prayers in school as usual, but we could not start school as the Spirit fell upon the children and it was precious to see them with their hands uplifted and tears streaming down their faces. Finally at noon when the others had quieted down a bit so they could go to their classes, this dear teacher also walked out, but could not teach as she was so filled, she could only speak in tongues, so she spent the day in her room in prayer.

Oh, it is wonderful to see such a real touch of God upon these lives. There was also real repentance and confession and many things made right among the children and older people. How we thank God for the way in which He is working and we know He will continue His work while we trust Him. Surely

His coming must be very near and He is preparing His people these days that they might be made ready to meet Him.

Just before Christmas eight more of our dear girls finished school here in Bettiah. Most of these girls came to us when they were very young; they found the Lord here and also received the Baptism with the Holy Spirit. But among them was one who was sent to us from another mission when about seventeen, as she seemed to be incorrigible. We had her with us for about four years and it was most encouraging to see the Lord work in her life during that time. She not only gave her heart to the Lord, but was also filled with the Spirit, and when she finished school here, she passed with the highest numbers in her class. Surely God can do for these girls what no one else could do, and He never gives them up. Our hearts have been so encouraged with this experience and we

Glimpses of the Gospel

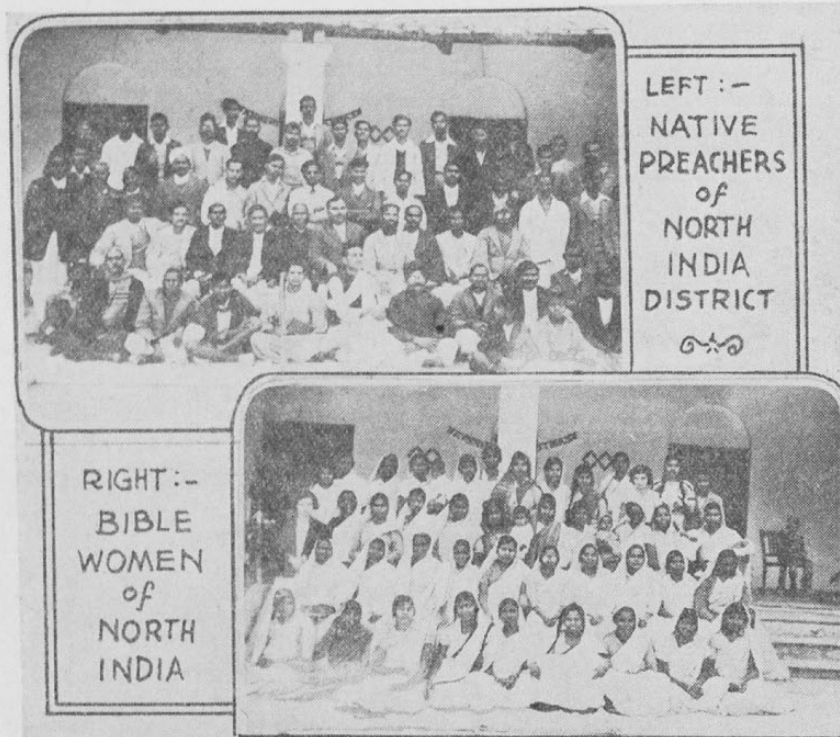
chairs, and lights and delivered them to us free of charge. Doctors, lawyers, magistrates, bankers, the city judge, medical students, high-school boys, and officials were among those who were in attendance nightly. Hundreds of tracts on salvation were distributed during the week.

There was a keen interest shown by all and one leading Mohammedan magistrate who did not miss one service said, "I have not attended my mosque for a long time because our religion does not meet my need. Your gospel has a message that satisfies." Thank God for the honesty of this heart. Pray that the Word which was sown in these many hearts may spring forth into life.

India is longing for reality and praise God that she can find it in the gospel of Christ Jesus. Over sixty millions of Harijans (untouchables) are crying out today for equality with other castes and for an entrance into the temples. During the past centuries they have been barred from temple worship but have now risen up and demand equality. A few months ago they showed their displeasure by burning some of the Hindu holy scriptures in the streets of a few of the large cities. We feel we are nearing the time when many of these will leave their old religion and fall at the feet of our God, who has made of one blood all nations; and our Christ, who maketh us one family. India is passing through a critical moment and if we unite in prayer for her many of these dear people will turn to God.

We are so glad to have Mr. and Mrs. Long and little daughter with us in the work here. They are busy studying the language and are being fitted for their ministry in India.

I want to thank you who have prayed for the different phases of our work here. We feel the benefit of your prayers and His presence has been ours daily. Many new people attend our reading room monthly and are instructed in the way. New zenanas have also been visited. Our jail services have been held regularly every two weeks and in almost every service we reach new people. At our last meeting there were three new convicts, one of whom was a murderess. She would not take her eyes off of us the whole time and looked so hard. Mrs. Long and the Bible woman prayed while I spoke and soon this woman began to weep. Then we made the message personal telling her of Christ's love for her and she was so broken. We do thank Him for opening this new door of ministry and trust you will continue to pray for us as we go out daily to lift up Christ to this people.—Hettie L. Steffen.



thank Him for allowing us to take in these dear girls that we might train them for Him. A number of our girls are now out as Bible women in different parts of India bringing the gospel to those in darkness.

"YOUR GOSPEL SATISFIES"

Testimony of India Magistrate

We have just closed a week of special meetings here in Laheria Sarai and praise God for His blessing and smile upon us during these days. These meetings were held in English especially for the educated class of English speaking Indians, and were conducted by Brother Newman LeShana of Lucknow, who is one of the Canadian Assemblies of God missionaries.

This was a new thing in the town here, as it was our first meeting of its kind during these years. We had the co-operation of some of the leading men here in making the meeting possible. The Raja lent us a large, tent,

Bel at Work in India

SEPARATED TO THE MINISTRY

"As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" For some time we have been praying earnestly that the Lord would be pleased to choose and call someone to help us in the Zenana work in the new Hardoi field. We praise Him that He has so graciously brought Sister Edna Wagenknecht to be with us in the teaching in the Bible Training School, but there remained the urgent need for an experienced and Spirit filled Bible woman to take over the zenana preaching work and to help in the practical training of the students, and such experienced workers are not easy to find. Now we wish to share with you all the joy of answered prayer, praise to Him who still does "exceeding abundantly above all we can ask or think," for He has called one whom we have known and loved for years, and it has come about in such a sweet and truly Pentecostal way as to give added joy. Hallelujah!

A few days ago a group of the Bettiah teachers and Bible women were having a quiet time of prayer together, seeking special blessing from God upon their lives and ministry, and one said, "I feel God is waiting for each of us to bring to Him the very deepest need of our own heart and life this morning, shall we not just tell Him what we most lack, and ask Him to fill that lack, from His fullness?" Dear Miss Lall, one of the Bible Women, looked up in silent prayer and said, "Lord, my greatest lack is love. Fill me with Thine own love this morning, love for my fellow workers, for lost souls, love for others." And suddenly, very unexpectedly, as she waited there before the Lord, a vision rose before her, clear as a photograph, a picture of the entire Bible Training School, each dear young face standing out before her. She had never taken any special interest in the girls of the training school, but now the voice of the Lord spoke to her, "Love THESE. I am calling you to work among them. This is to be your burden, your service to Me. Go with them to Hardoi, help train them for My service, love them, in My name." With the vision, with the message, there came sweeping into her heart a love for the young students of the training school that filled it and broke it. Hallelujah! Thank God, she has said, "Yes," to the call, and the dear Bettiah missionaries are happy to release her for the new service.

I must add that she has given us a very sweet and practical proof of the new love that has come to her, for she has personally taken over the entire support of one student, giving eight rupees out of a salary of thirty-five, and this offering is to continue so long as she shall be with us, to put young women through their training. And Miss Lall continues to bring tithes and offerings from the twenty-seven rupees remaining of her salary. I know you will rejoice in such consecration among our precious Indian sisters. We covet your prayers for this yielded life. Pray that the rich blessing of God may rest upon her as she comes to minister to His little ones, that God may

give her many souls. May I add that we do not have support for dear Miss Lall, but are taking her on at His word, and if any friends in the home land would like to help us with a part or all of her salary, I am sure it will be a safe and profitable investment for eternity.—M. Marguerite Flint.

Anyone desiring to have a part in the support of this worker should designate it clearly for Miss Lall, in care of Miss Flint. Remit by check or money order to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri. We will send the entire amount to the field exactly as designated together with advice of the donor's name and address so that Miss Flint may write personal letters to the contributors concerning this worker's ministry.

DOES JESUS CARE?

This is foreign mail day and I am trying to get a few letters off but it seems an impossibility, for I cannot keep my mind on writing. The native evangelist is preaching at the top of his voice to a crowd of sick folks



Miss Lall, consecrated Bible woman of India

who are waiting for me to take care of them, and a baby is crying so pitifully, and sounds so sick by its cry, that it is getting on my nerves. The sick folks are quite a problem for me, for I cannot turn them away and yet it takes so much of my time and money too, for disinfectants and ointments etc., cost money. But there is one thing about it, they get the gospel along with the attention. One Nepali woman came the other day with a bad mastoid. She was groaning and moaning and was in such pain, poor thing. I hated to touch her she was so filthy, her hair matted with the filth of weeks, perhaps months, and her clothing

rotten with grease and dirt. Then, too, I am not a nurse and a mastoid is a dangerous thing. But the Lord answered prayer and the thing broke and the pus came pouring out. I dressed it for several days and it is fully healed now, and the woman is out of her misery as far as that ailment is concerned. A man is coming daily with a terrible boil on his neck, it must be as big as my fist. I think there is at least six cores in it, one huge one I pulled out on Saturday, leaving a hole that I could put my thumb in. These people certainly have faith in us. If I tell them I can do nothing for them, they say, "O, yes, Mis-sahib, you can, if you only take the dirt of the ground an apply it, God blesses it and answers your prayers."

Some people came for me to go to a village about three miles away to visit an old man. A worker and I went and found the old man lying in a grass hut on some straw. He was very old and very ill and I did not have any faith for him. He had not been able to swallow even water for ten days. We laid our hands on his throat and prayed, and then called for water and told him to take it and swallow it in the name of Jesus. Repeating the Name of Jesus, he took the water and swallowed it. A few days after that a man came again from that village saying the old man was much better but was calling us to come and see him again. He said, "He has been repeating the Name of Jesus ever since you were there and has been able to swallow milk without any difficulty." So we went again and had another meeting. The old man seemed much stronger and brighter and we prayed again for him, but this time without the laying on of hands. So as we were leaving, the old man sent his old wife after us asking us to please not to leave the village without again laying our hands on his throat and praying in the Name of Jesus. We turned back again and did as he desired. I have not been able to visit that village since and have not heard how the old man is, but it is a comfort to know that if he should die he has learned to love the Name of Jesus. The family told us that he would keep repeating the Name of Jesus softly to himself as he lay on his bed of straw. They are Brahmans of the highest caste, but very poor.—Katherine Cooke.

SPECIAL NOTICE

We are much encouraged upon receiving a letter from Miss Bernice Lee, written by herself, stating that while she is still in a serious condition, and is very weak from her long illness, she is having a measure of relief from the intense pain and is rejoicing in the Lord. Our sister Lee asks that we all hold on in prayer that she may be completely delivered from pain and strengthened so that she may return to the United States for furlough and a much needed rest.

LOST

Word has been received from J. H. Andrews that he left a Newberry Bible at one of the assemblies somewhere on his journey across the United States en route to the west coast, just prior to his sailing for China. Anyone finding the Bible is asked to kindly mail it to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

A NOTABLE HEALING

I was a china painter, hungry for salvation but fighting with God. Becoming poisoned from the paint I was sent to Phoenix, supposed to be a better climate. Here I attended divine healing services and on December 16, said a final "Yes" to God, placing both my life and my child in His hands. A week later, December 23, 1911 I scratched my little finger about the sixteenth of an inch and almost immediately blood poisoning set in. At that time my loved one said to me, "I don't like this religion you have. It has changed you so." Making no answer I turned my face to the wall and said in my heart, "Lord Jesus, if it is a choice between him and You I choose You." He was taking me through the valley both in spirit and body.

The blood poisoning grew rapidly worse and Doctor M. was called and he told my loved ones that I had a very bad arm. The swelling had spread from the finger to above the elbow. It was lanced eight times, but was no better. I had a temperature of 106 degrees and pulse 126 and it seemed I must go. This condition lasted the entire week. When at my worst Jesus was very real to me and I seemed to be in a little world all my own talking with God and Jesus. The fever caused me to see ugly faces and I asked the Lord to please take them away and He did and I saw only beautiful things. He truly "makes all our bed in sickness."

After having lanced the arm eight times and not being able to locate the pus, on New Year's Day, 1912, Dr. M. lanced it again near the elbow and found a pocket of pus from which he took a gallon, rubbing the skin off on the arm as he worked with it. Gauze was packed in the cut and left to drain. All morning I gasped for breath, finding no relief from the terrible agony except as I would gasp, "Read, Nurse," and she knowing what I meant would read Rev. 22. But only a line at a time until she would have to stop and help me. With my heart and mind on Jesus, the Living Word would be like new life to me. We struggled with death until 3 p. m., when Dr. M. came and, taking off the bandages, found the arm swollen the size of a water bucket and turned black, mortification having set in. He threw up his arms and left the room, they told me afterwards, to have the arm taken off.

As my dim eyes saw the great black thing I knew that death had the victory, and a great cry arose from my inmost soul, "O God, must I die?" But in a second there came unto my heart a great willingness for God's will and I gasped, "Not my will but Thine be done." I refused to let the nurse try to syringe the cuts in an effort to get the corruption started. "If it is God's will for me to die I will not die struggling against His will," I thought.

My husband was crying and said he could not give me up. I said to him, "If you will consecrate your life to God and send for someone to pray for me and anoint me with oil in the name of the Lord, Jesus can save

me yet." I was gasping for breath and talked with difficulty. (Up to this time he had not been willing to leave it with God.) A faithful friend was waiting for this and a prompt message over the telephone and swift transit of an automobile brought some of God's children of the Christian and Missionary church, so quickly that it seemed only a few minutes after the request until they were kneeling at my bedside.

I was anointed and prayer was offered and immediately God began to undertake, for the corruption began to run out from the cuts, some being three inches long. I had not slept for a week day or night, but that night I slept like a child, even going to sleep while the nurse would change the bandages, which she did every three hours. The intense suffering left as prayer was made and I felt perfect peace and trust resting in Jesus' tender care.

In less than two weeks I was up and my arm normal and having nothing left to show it had been a mass of corruption save the scars and a little finger slightly bent, "lest I forget." Just after prayer was made Brother Luitke, the Evangelical Lutheran minister, of whose church I was a member (whom the neighbors had called in) opened the door and with his hand still on the knob said, "This sickness is not unto death, but for the glory of God," and may I ever give God the glory and ever testify to His healing power.—Mrs. L. Murphy, 752 East Culver Street, Phoenix, Arizona.

A WONDERFUL HEALING

I cannot remember ever having been well. As a child I could not play as other children did, on account of intense headaches following. It was all supposed to date from measles which I had when five weeks old. At thirteen I developed a form of rheumatism in my left knee. I could not step down on my foot for weeks. This scattered through my system causing chronic neuralgia and neuritis from which I have suffered ever since. Only by the use of strong opiates given by a doctor, sometimes for from three to five weeks at a time, twice a day, and generally two or three times a year, especially if I caught cold, which I did so easily, was I able to stand my pain. I had almost constant headache. I have suffered appendicitis, gall stones, floating kidney, tumors and ulcers of the stomach. I have had six very serious surgical operations, none of which gave me more than temporary relief. Finally I developed lung trouble with a nasty cough. On doctor's advice we sought a hot dry climate and so came to this place, tired, sick, homesick and discouraged, and every thing else that goes to make life miserable. I had once known God but through sickness and a great sorrow I had become bitter and turned to the world for forgetfulness and worldly pleasures. I enjoyed dancing, card parties and theatres; directed and promoted stage plays for years, when able to do so. I belonged to four clubs and seven lodges, besides aids and other church societies. I tried every-

thing to forget my aches and pains but was never able to do so for more than a few days at a time.

About the middle of April, 1935 I attended a church service where God spoke to me, and cleansed my heart. Praise His Name! A few weeks later I received the Baptism in the Holy Spirit with the Bible evidence of speaking in tongues. I had formerly been very skeptical of a church of this sort, even making light of their proceedings when in company; but for that God has forgiven me. Since then there have been wonderful changes in my life and home.

July 5, 1935 I worked and suffered intensely all day. That night we went to the Assembly of God church in El Centro. Brother Davidson, the pastor announced if any sick were present who wanted to look to God for healing, he would pray for them and anoint them. I thought, "If God can make such a change in my heart and outlook, He can change my body too." So I went to the altar and asked God to make me every whit whole. Brother Davidson and some of the good people prayed for me. When he touched my forehead with oil is felt as though someone had poured hot water into the top of my head. I felt it run through my veins clear to the ends of my fingers and toes, and I was immediately healed—"Every whit whole." Praise God forever! I am well for the first time since I can remember. I have no pains, no aches, no distress in my stomach. I can eat anything I want and all I want of it for the first time in years. I can rest all night and wake up and feel fine and rested in the morning. I can now lie on my left side, a thing I have not been able to do in years before. I shall be glad at any time to go into all the details of my sickness with any woman interested.—Mrs. Laura A. Livermore, Route 1, Box 43, El Centro, California.

Ed. Note. Attached to this testimony is a note from Pastor N. D. Davidson in which he says, "I certify that the above testimony is true. Not only was Sister Livermore healed, but through her healing her husband, who had become a skeptic was saved."

After holding this testimony some months we wrote to Sister Livermore, and on February 18, 1936 she replied saying she is now in perfect health, president of the Missionary Council, "and am sewing on my machine some days all day, and hardly a day passes without my treading it at least an hour or two, with perfect ease, something more I have never been able to do before."

GRAFTON, W. VA.—We praise God for His showers of blessing in our recent meeting. P. A. Wells, of Fairview, was the evangelist. As the Word was delivered under the anointing of the Spirit, mighty conviction was felt all over the congregation. Quite a number sought the Lord for pardon, 3 received the Holy Spirit Baptism, and our Sunday School attendance was the best in the history of the church. Four united with the church. Many people of other denominations attended and enjoyed these meetings.—Ethel Huber, Pastor.

Full pound assorted tracts—40 cents.

The Way of Salvation

DELIVERED FROM OPIUM

Mrs. Jonathan Goforth

"Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."

A poor broken opium slave lay on a kang or brick bed with only a thin straw mat between his emaciated form and the cold bricks. His livid color, with the peculiar dark shade of the moderate opium user, his sunken cheeks and labored breathing, all betokened the man had reached the stage when only a miracle could save him. Beside him stood a missionary, who was saying earnestly as he laid his hand kindly on the man's shoulder:

"Wang Fu Lin, I tell you God can save you."

"No, no, Pastor," the man replied sadly, "it's no use. I've tried and failed too often. I believe all you preach, but what is the use of believing when this opium binds me as with iron chains? No, no, don't waste your time on me. I'm beyond hope." And the man turned again to his opium.

But the missionary was not the kind to be so easily rebuffed. The next day found Wang Fu Lin and the missionary en route for the station of Chu Wang.

For ten awful days Wang Fu Lin's body, mind and soul hung in the balance. The missionaries united in doing all that was possible to relieve the man's agonies. It was on the tenth night that the crisis came. Many times later Wang Fu Lin told how that night he went out when in bitter agony into the darkness.

To his distorted brain there appeared to him a horrible being urging him to jump the wall and get relief once more in opium. As he stood wavering a voice seemed to call to him, "Wang Fu Lin, Wang Fu Lin, beware! Yield now and you are lost." As he heard this voice he made one desperate effort, crying aloud, "Oh, God, help me. I will die rather than yield." Staggering back to his brick bed he threw himself upon it and slept till morning. He awakened, as the future proved, a new and victorious man.

Three years passed. The missionary at a new station is facing a crisis. Help must come in the shape of an evangelist, or he would break down. The spiritual wireless is set in motion. The cry for aid is heard. And help is sent.

During the three years since his deliverance from the opium, Wang Fu Lin and his family had had a bitter struggle for existence. As a Christian he could no longer make a living by street story-telling and the keeping of low opium dives, and every effort to get honest employment had failed. At last he determined to seek a position in the city of Changte, to reach which he must needs pass by the Mission where the missionary was then facing his crisis.

Wang Fu Lin called on the missionary as he was passing. But no one could have looked less like an answer to their prayers. Still fearfully emaciated, racked with a cough, dressed in almost beggar rags, the poor fellow presented a pitiable spectacle. But "the Lord seeth not as man seeth."

After consulting together the missionary and his wife determined to try him for a

few days—for he could at least testify to the power of God to change and keep the lowest opium slave. Within an hour or two of his entering the Mission gate, apparently a beggar, Wang Fu Lin was cleansed and clothed in a Chinese outfit of the missionary's and was seated in the men's chapel preaching to a crowded audience.

From that very day of his ministry, there was no doubt of his being a messenger sent by God. He had a wonderful degree the power and unction of the Holy Spirit. He had natural gifts as a speaker, and these had been developed during the many years of street story-telling. Now all was consecrated to the one object—the winning of souls to Christ. He seemed to be conscious that his time was short, and always spoke as "a dying man to dying men." From the very first men were won to Christ; the first being a native doctor of some note, the second a wealthy land owner.

For three years during those early days of stress and strain, he was spared to help in laying the foundations of the Changte Church. Then God took him. Though more than twenty years have passed since his death, he is still remembered and spoken of as the Spirit-filled preacher.—Chinese Diamonds for the King of Kings.

Questions and Answers

Paul says, "They that preach the gospel should live of the gospel." Then he says elsewhere, "Verily that, when I preach the gospel, I may make the gospel of Christ without charge." 1 Cor. 9:14, 18. Please explain.

In verse 14 Paul is showing that it is God's order that those who minister the gospel, sowing spiritual things, should be supported by those who receive the benefit, sharing in their carnal or natural, things. 1 Cor. 9:11. It is therefore the duty of Christians to see that the ministry is properly supported. In verse 18 Paul is speaking, not about what the attitude of the church ought to be toward supporting the ministry, but the attitude the minister ought to take relative to his office. He ought not to preach just for money, or its equivalent, but should make the gospel free to all, giving his services gladly. Every conscientious minister feels that he ought to labor for the glory of God and the good of man and not just for money, and every conscientious Christian feels that he ought to do his part toward supplying the needs of the minister that he should have no lack.

What does God mean in 2 Cor. 9:8 where it is promised that He is able to make all grace abound toward us, etc.?

The context shows that the subject under consideration is liberality in giving, and Paul is seeking to encourage the Corinthians in their giving for the poor saints at Jerusalem, assuring them that, if they are liberal, they need not fear loss thereby, because God is able to make all grace abound toward them that they always may have all sufficiency in all things. The truth can be carried into all our activities as well as into our financial giving. As we give to God, and for God, He pours out upon us. "The liberal soul shall be made fat."—E. S. W.

Seed Thoughts

Gathered by Alice E. Luce

God's glory is manifested in the starry heavens as nowhere else. "The firmament showeth His handiwork." Psalm 19:1.

Meditate on the immensity, the majesty, the silence, and the eloquence of the heavenly bodies. "Day unto day uttereth speech, and night unto night showeth knowledge."

There is an indescribable and ineffable music of the spheres: "Forever singing as they shine, The hand that made us is divine."

"There is no speech nor language; yet without these their voice is heard." (marg.) In God's temple of nature everything saith, "Glory." Psa. 29:9 R. V.

In like manner the spiritual temple—built of His blood-washed children as living stones—is to manifest and utter His glory. Eph. 1:12; 2:21, 22.

There should be in His church the same majesty and beauty, the same music and shining as we have seen in the temple of nature.

We are set as lights to shine in this world of darkness; and are to hold forth the Word of Life that others may be saved. Phil. 2:15, 16.

Then at the close of this life's training school, when the call comes to higher service, "They that be teachers (marg.) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

KINGSLAND, ARK.—We are praising the Lord for the wonderful way He is blessing our people. The revival fires are burning continually. In our regular Sunday night service 4 were wonderfully saved, and one received the Baptism. The following Wednesday night at prayer meeting the altar was filled again, and some were saved. We continued services for about 10 nights, and God confirmed His Word with signs following. Truly it was a time of refreshing. The power of God was present in every service. About 25 were saved, and a goodly number received the Baptism; among these was a Methodist steward who spoke in tongues like all the rest and gave up his tobacco habit, to which he had been a slave for 36 years. The Methodist pastor, also, came to our service and with a sweet spirit in his testimony stated that our people had been a blessing to him.

We also had some wonderful healings in answer to prayer. One whole family was saved. A backslidden girl declared it was God's judgment on her for carelessness when through some terrible pain in her head her eyes were crossed. She called for daddy and mother to pray. Neither of them was saved, and the mother told me she could not pray, but she began to call on God. Soon they were both saved, she receiving the Baptism. The girl, also, was reclaimed and received a new filling, and declared when she gets well she will be a witness for God.

Our District Superintendent, Brother Burris, came by, stopped over at one of our services, and by his mellow, contrite, heart-piercing sermon added more fuel to the spreading fire.—Dovie Grace McCoy, Pastor, Fordyce, Ark.

In the Whiten'd Harvest Field

PITTSFIELD, ILL.—At present we are without a pastor, but Brother and Sister L. E. King and little son David have been with us in a revival. About 20 souls have been saved, the power of God has been falling, there has been a large increase in Sunday School attendance, and the whole church has been revived.—Mrs. M. M. Sigler, Secretary.

STONY POINT (near Spiro), OKLA.—The fellowship meeting on March 22 was a time of blessing. Haynie Nichols, of Howe, brought the morning message. In the evening there was special singing, also short talks by the 15 ministers present. Earl T. Lamons brought the closing message.—C. J. Brown, Chairman, Bokoshe, Okla.

ALTON, KANSAS—We have recently closed a revival conducted by Evangelist Raymond McGhghy. The Lord blessed in a wonderful way. Conviction rested upon the meeting night after night as the message was given. About 16 came to the altar for salvation, and several received the Holy Spirit, speaking in other tongues. The saints were edified and encouraged to go on with the Lord. Any Council brethren passing this way will find a welcome.—Ivan R. Loy, Pastor.

PEARL, ILL.—We have recently closed a 6 weeks' meeting in which God wonderfully blessed. Walter Smith, pastor of the church at Pawnee, was with us the first 3 weeks; then Evangelists Thelma Wilkins and Evelyn Bobos, of Granite City, continued the meeting 3 weeks longer. God's presence was very real in each service. Our hearts were made glad as we saw lost souls weep their way through to a definite experience with their Saviour. In several cases husband and wife knelt side by side.—Pastor and Mrs. Lynn Bonnavar.

MADISONVILLE, KY.—We praise the dear Lord for up-to-date victory, also for the new experiences He is giving us daily. After the first Council meeting of the Kentucky District, October 28, 1930, we prayed earnestly regarding the need of a work in Madisonville, as presented to the Council by T. R. O'Bryan who resides here. Once again the Lord has urged us to answer our own prayer, by saying "Go ye."

After visiting the stations we were successful in establishing in the Mountains, namely Norter and Sandy Ridge, we found the latter work prospering splendidly under the leadership of our dear sisters, Ada Roe and Faith Frodsham. It meant a real pull at our hearts to leave these dear Mountain folks we had learned to dearly love, but we fully believed the Lord had something else in store for us. On our arrival here we found some difficulties, also open doors. Our first meeting yielded one soul, the second meeting 4 more.—Brother and Sister Albert Gerstenberger.

PLYMOUTH, IND.—Truly we are rejoicing in the Lord for the 3 weeks' revival, just closed, conducted by Howard E. Dotson, Jackson, Mich. Twelve or more wept their way through to God. Though especially a Young People's meeting, the faithful group of older saints were stirred and inspired. We had practically a capacity attendance. Since the beginning of the year, the Sunday School attendance has increased and new classes have been organized.—Louis Altheide, Secretary.

EVERTON, ARK.—About 3 months ago we accepted the pastorate here. We are praising the Lord for the way He has blessed our efforts. Several souls have been saved, two have been baptized with the Holy Ghost and fire, and many afflicted have been healed. Much interest and conviction can be seen among the unbelievers. We are having good crowds at every service. Our Sunday School is progressing nicely. Council ministers passing this way are invited to stop with us.—Mrs. R. E. Pope, Pastor.

CHAMBERSBURG, PA.—"The Quana-bushes," Freehold, N. J., just closed a revival at the Bethel Pentecostal Chapel. There was a splendid attendance from the very start, and on 2 Sunday nights we rented the High School Auditorium, having an approximate attendance of 800 people on these nights. Over 40 were saved or reclaimed, and 14 received the Baptism in the Holy Ghost in the old time way. Another feature of the revival was a daily broadcast from station WJEJ of Hagerstown, Md., with branch studios in this city. The revival is still going on and God is still saving and baptizing in the Holy Spirit.—Leo S. Starner, Pastor.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of March, 1936.

Bishop, Charles N., Aurora, Colo.
Burns, Oral J., Rifle, Colo.
Collins, Cecil Lee, St. Louis, Mo.
Collins, Willie E., St. Louis, Mo.
Ezell, Rainge A., Kansas City, Mo.
Hardwick, James L., Austin, Tex.
Heath, Guy M., Fort Morgan, Colo.
Hibdon, Ivy R., Stoutland, Mo.
Jarvis, George M., Buffalo, Wyo.
Johnson, Omar S., Wheatland, Wyo.
Maley, Harold I., Las Animas, Colo.
Nelson, Floyd A., Branson, Colo.
Palser, George N., Big Springs, Nebr.
Schaffer, Jacob, Fort Morgan, Colo.
Snider, Jack E., Oklahoma City, Okla.

The following names were removed from our General Council ministerial list during the month of March, 1936.

Cook, Mrs. Lydia, Childress, Tex. (withdrew)
Peters, Amos S., Plain Dealing, La. (dropped)
Stutenroth, Raymond C., Detroit, Mich. (withdrew)
Tunmore, Joseph, Pittsburgh, Pa. (deceased)

CACHE, OKLA.—We came here in January, 1929. After fasting and praying much and preaching for about 3 weeks, God gave us a revival and souls began to be saved and filled with the Holy Spirit. At the end of our first revival, which lasted 11 weeks, we had about 80 charter members, all filled with the Holy Spirit. Then we began work on a 40x60 cobblestone church, which was finished by August, 1929. We feel that the Lord is again calling us into the evangelistic field, and will be open for calls after May 1.—Evangelist and Mrs. Bert Robertson, P. O. Box 402, Cache, Okla.

MONTICELLO, ARK.—We are happy to report a successful 6 weeks' meeting, conducted by Carl W. Barnes and Family. Much good was accomplished. Many people came to our church who had never been in it before, and were surprised to find "just the old time religion." The town surely received Brother Barnes and his family with open arms. They were invited to the Rotary and Lions clubs, besides the C. C. Camp, and several times to the High School and the Arkansas A. & M. College which is located here. We surely praise the Lord for the real lasting good that was done, and for the souls that were saved and filled with the Holy Spirit.—Robert C. Sellers, Pastor.

WILMINGTON, DEL.—The Lord has blessed in a 3 weeks' evangelistic campaign at Calvary Pentecostal Church, where Ralph Hughy is pastor. Prior to our meetings, Brother Otto J. Klink had been giving out the Word for 7 weeks, and in his campaign many were saved. The people were hungry for more, and newborn saints began to tarry for the Baptism. The glory of the Lord was present and a good spirit of revival was among the people when we opened our campaign. Night after night throngs filled the large auditorium. There seemed to be no "off nights." The Lord saved and baptized many. Large crowds attended the Divine Healing services and the Lord stretched forth His hand to heal even as in days of old. Through the prayer chain 12 hours of continuous prayer was maintained. Truly this was a prayed down revival, not a "gotten up" one.

This assembly has grown in the past 4 years, until from occupying smaller rooms in the splendid Odd Fellows Temple in the heart of the city, they now have the whole first floor. They have ample room for their growing Sunday School which increased perceptibly during the campaign. This is a great missionary church. They give largely to home and foreign missions. Nothing seems too great for them to sacrifice for Jesus and in return the Lord opens the windows of heaven over them and pours out untold blessings. There is a wonderful spirit of love and fellowship among the people and a decided lack of friction.—Mae Eleanor Frey, Evangelist.

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. If you renew your subscription now, we will send you as a premium a splendid new book, written by Brother Myer Pearlman, entitled, "The Heavenly Gift." Send in your renewal at once, and you will not miss a paper. Subscription price in U. S. A. \$1.00 per year. Outside U. S. A. please add 50 cents to pay for extra postage.

"WONDERS IN THE HEAVENS"

The following is a newspaper report from Palestine, Texas:

"A strange, amber colored, sword-shaped shaft of light visible in the northwestern sky here before dawn puzzled amateur astronomers and residents Sunday night. The phenomenon, remaining stationary for almost an hour, caused pedestrians to congregate on the streets to view its red glare. Ernest Jones, newspaperman, said the light became visible shortly before midnight.

"It was a slender, vertical shaft of light that appeared absolutely stationary," Jones said. "Many believed it to be a comet."

Franklin Bradford, another newspaperman, said he was called from his office by an excited man who saw the phenomenon. Bradford said he watched the light for several minutes.

"I could see the hilt of the sword almost as plainly as the blade," he said.

In the almost cloudless sky, the sword-shaped light gradually assumed a red color. Finally, Bradford said, the light disappeared or became obliterated by clouds.

Forthcoming Meetings

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

WOMEN'S MISSIONARY AND C. A. RALLY
GREENVILLE, TEXAS—Full Gospel Church; April 29; all day.—O. T. Killion, Pastor.

C. A. RALLY
CUSHING, OKLA.—April 26; Noel Dodd, Pastor.—C. E. Leib, Sectional Representative.

HORNELL, N. Y.—Glad Tidings Tabernacle, 327 Seneca Rd.; April 26, for 3 weeks; Evangelists Wm. and Virginia Gundersen.—W. F. Voodre, Pastor.

LEBO, KANSAS—April 12, for 3 weeks or longer; Evangelist and Mrs. Paul D. Pittman.—Hannah R. Nelson, Pastor.

SKELLYTOWN, TEXAS—April 16.—Clarence Love, C. A. President, Texico District, Shamrock, Texas.

SPRINGFIELD, MO.—Evangelist Emma Taylor will commence campaign April 26. On that day there will be a special service of dedication of new addition to church.—Ralph M. Riggs, Pastor.

TRI-STATE CAMP MEETING
BAXTER SPRINGS, KANSAS—July 3-12; Emma Taylor, Main Speaker; meals on free will offering plan; rooms free to ministers; tents at reasonable prices. For information write: S. K. Biffle, President, 2221 Sergeant, Joplin, Mo.; or V. Leazy Hertweck, Secretary, 115 Joplin St., Galena, Kansas.

NORTH DAKOTA STATE CONVENTION
FARGO, N. D.—May 5-6; opening service. Monday, May 4. Applicants for credentials should present their applications to the Credentials Committee. As the By-Laws Committee will report, and other important business is to be transacted, it is urged that every voting member be present. Entertainment by Fargo Gospel Tabernacle, R. R. Carmichael, Pastor. For further information write Brother Carmichael, or Herman G. Johnson, State Superintendent, 607 12th St., Bismarck, N. D.

FT. SMITH, ARK.—Dodson Ave. Assembly of God Church; June 7-28; Charles C. Robinson, of Texas District, Evangelist.—C. A. Lasater, Pastor.

WAUTOMA, WIS.—Gospel Tabernacle; April 19—; C. A. Jones, Hatfield, Mo., Evangelist.—Wm. L. Williams, Pastor.

SIoux FALLS, S. DAK.—April 12, for 3 weeks; Stanley Comstock, Evangelist.—Arthur F. Berg, Pastor.

ATLANTA, GA.—Pentecostal Assembly of God Tabernacle, 301 Capitol Ave.; March 25-April 26; Earl Douglas, Evangelist.—Ralph Byrd, Pastor.

FT. WORTH, TEXAS—First Assembly of God, Jennings and Morphy Sts.—April 12, for 3 weeks; Chas. C. Robinson and Party.—F. D. Davis, Pastor.

GRINNELL, IOWA—April 15, for 3 weeks or longer; E. E. Templeton, Evangelist.—T. W. Stark, Pastor.

PRICHARD, ALA.—Corner 3rd St. and 5th Ave.; May 1—; W. A. Lawson, Evangelist.—Jesse E. Smith, Pastor.

JAMESTOWN, N. Y.—Glad Tidings Tabernacle; April 26-May 17; Chas. O. Neece, Cape Girardeau, Mo., Evangelist.—W. F. Duncan, Pastor.

CAPE GIRARDEAU, MO.—April 9—; K. A. Auten, Decatur, Ill., Evangelist; Walter J. Higgins, Pastor, 1202 Spriggs St.—By Evangelist.

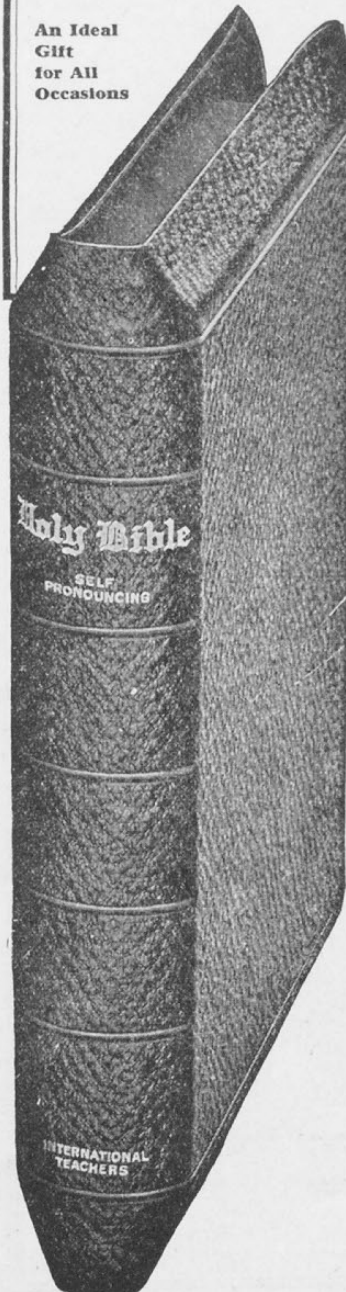
INGHAMTON, N. Y.—Faith Tabernacle, Conklin Ave. and High St.; April 26—; Hattie Hammond, Evangelist.—John Kellner, Pastor.

OUR SPECIAL RED LETTER BIBLE

ILLUSTRATED—TEACHERS' EDITION

BOUND IN GENUINE LEATHER

An Ideal Gift for All Occasions



~ Containing ~
The KING JAMES or AUTHORIZED VERSION OF THE OLD AND NEW TESTAMENTS
 SELF-PRONOUNCING Size 5 3/4 x 8 3/4 inches

~ with ~
THE WORDS OF CHRIST
 SPOKEN WHILE ON EARTH, as found in the New Testament PRINTED IN RED

~ Embellished with ~
32 Beautiful Illustrations Printed in Color
 32 BLACK AND WHITE ENGRAVINGS AND A FAMILY RECORD PRINTED IN COLORS

~ It Also Contains ~
 60,000 REFERENCES IN CENTER COLUMN BIBLE READERS' HELPS

A 268-PAGE COMBINATION CONCORDANCE
 4500 Questions and Answers to the Old and New Testaments. 16 Pages of Maps printed in colors
 SPECIMEN OF LARGE, CLEAR, LONG PRIMER TYPE

THE book of the "generation of Jē'sus Christ, 'the son of Dā-vid, the 'son of Ā'brā-hām. 2 Ā'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'." a Lu. 3, 23
b Ps. 132, 11
Isa. 11, 1
ch. 22, 42
Acts 2, 30
Rom. 1, 3
c Gal. 3, 16
d Ruth 4, 18

BOUND IN GENUINE FLEXIBLE LEATHER, divinity circuit (overlapping covers), red under gold edges, round corners, headband and purple marker. Each Bible packed in a box.

STYLE B.S.

SPECIAL OFFER

PRICE ONLY \$4.95

PREPAID

USE THIS COUPON
GOSPEL PUBLISHING HOUSE
Springfield, Mo.

Please send, All Charges Prepaid, THE SPECIAL RED-LETTER TEACHERS' BIBLE which you are offering at a Special Price of \$4.95. I enclose money order for the amount. (This Bible furnished with Patent Thumb Index, 45 cents extra. Name on cover in gold, 35 cents extra.)

Name

Address

VAN BUREN, ARK.—April 15—; Roy Gilliam, Evangelist.—C. E. Ray, Pastor.

KAW CITY, OKLA.—April 12—; M. L. Haney, of Wellston, in charge.—E. L. Damron, Pastor.

GALENA, KANSAS—April 26—; Dorothy M. Hopple and Party; neighboring assemblies invited to co-operate.—V. Lenzy Hertweck, Pastor.

GLOBE, ARIZ.—Hackney Ave., back of ball grounds; May 5-24; Evelyn A. Molander, Seattle, Wash., Evangelist.—Samuel Lorain McLain, Pastor.

TACOMA, WASH.—Pentecostal Tabernacle, South 12th and G Sts.; April 19-May 3; J. N. Hoover, Evangelist.—Frank Gray, Pastor.

HAMMOND, IND.—Gospel Tabernacle, 5547 Sohl Ave.; April 12, for 2 weeks or longer; Evangelists Meyer and Alice Tan Ditter.—Wilbur J. Cox, Pastor.

MARION, O.—Assembly of God Tabernacle; May 10, for 3 weeks or longer; Evangelists G. C. West and Nola West.—Lawrence Davis, Pastor, 188 Blaine Ave.

GRAND FORKS, N. D.—Gospel Tabernacle, 4th Ave. N. and 7th St.; April 19-May 10; L. Wesley Jaeger, San Francisco, Calif., Evangelist.—Raymond L. Stuck, Pastor.

NORFOLK, VA.—Glad Tidings Church, Colonial at Spottswood; April 12, for 3 weeks or longer; Edith Mae Pennington, Evangelist.—Arthur H. Graves, Pastor, 2729 Vimy Ridge Ave.

OSNABROCK, N. D.—Gospel Tabernacle; April 15, for 4 weeks or longer; Evangelist R. R. Nichols and Sister Bayard, Neb., in charge.—Chas. Deck, Pastor—Evangelist.

NIAGARA FALLS, ONTARIO—Gospel Tabernacle; April 5-26; Evangelists A. H. and Zelma Argue; Wilbur Argue, Pianist; broadcasting over CKTB Sundays 5:00 to 5:30 p. m.; services every night except Monday and Saturday.—Fleming May, Pastor.

ASHLAND, O.—Bethany Assembly of God, 151 W. Main St.; April 14-May 4; Peter Jepsen, New Haven, Conn., Evangelist.—Ida M. Stuart, Pastor.

FELLOWSHIP AND C. A. RALLY
TULSA, OKLA.—5th and Peoria; April 20-21; Pastor Stanley McPherson; District Superintendent J. S. Hutsell.—Earl F. Davis, C. A. President, Jones, Okla.

PORTAGE, WIS.—Gospel Tabernacle, W. Cook St., Rebholz Bldg.; April 21—; James Clark, Evangelist; meetings nightly at 7:45 except Saturday. Co-operation of near-by assemblies appreciated.—Lawrence N. Olson, Pastor.

BATTLE CREEK, MICH.—Church of the Four-fold Gospel, 303 Capital Ave. N. E.; April 22-May 10; Harvey McAlister, of Toronto, Evangelist. Neighboring assemblies invited.—S. R. Fosteckew, Pastor, 87 Chestnut St.

DETROIT, MICH.—Berea Tabernacle, 4th and Forest Aves.; April 12-May 3; Guy Shields, Evangelist. All neighboring assemblies invited.—J. R. Kline, Pastor, 14867 Fairfield Ave.

FORT COLLINS, COLO.—West Oak and Whitcomb Sts.; April 12, for 3 weeks or longer; Smith and Rogers, Evangelists; services each evening 7:45, except Saturday.—R. A. McClure, Pastor.

MIDLAND, PA.—Pentecostal Church, 7th St. and Penn Ave.; April 26-May 17; Fleming R. May, Niagara Falls, Ont., Speaker; meetings nightly except Saturday.—Edward Jones, Pastor.

SHENANDOAH, IOWA—Full Gospel Tabernacle, 1108 W. Lowell Ave.; April 8-May 3; Adele Carmichael, Fargo, N. Dak., Evangelist; meetings every evening, except Monday, at 7:45; Sunday, 11:00 and 7:45.—Ben Compton, Pastor.

NEW ENGLAND DISTRICT COUNCIL
EVERETT, MASS.—Glad Tidings Tabernacle, 2nd and Cabot St.; May 5-6; W. J. Mitchell, Pastor. Credentials Committee will meet May 5, 10:30 a. m.—H. H. Shelly, Secretary, 33 Dunn St., Westbrook, Maine.

FELLOWSHIP MEETING
INDEPENDENCE, OKLA.—6 miles west of Heavener; April 26; bring basket lunch; everybody invited.—C. J. Brown, Chairman of Committee, Bokoshe, Okla.

22ND ANNUAL DISTRICT COUNCIL
(Southern Missouri District)
ST. LOUIS, MO.—8658 S. Broadway; April 21-24; Elder E. S. Williams, General Superintendent, Principal Speaker. For further information write E. L. Hance, Pastor, 8311a S. Broadway, St. Louis, Mo.—S. L. Johnson, District Superintendent, Dexter, Mo.

APPALACHIAN DISTRICT
MORGANTON, N. C.—April 24-26; ministers urged to attend; each assembly may send 2 delegates; entertainment provided to ministers and delegates. Applications will be received for license to preach and exhorter's permits. For information write Pastor A. T. Abbot, General Delivery, Greenville, S. C.—W. T. Millsaps, Secretary.

ANNUAL FELLOWSHIP MEETING
FORT MADISON, IOWA—Pentecostal Assemblies of God, 1213 30th St., 1/2 block south of U. S. Highway 61, west end of town; May 1-3; E. S. Williams, General Superintendent, and Roy E. Scott, District Superintendent, will be with us. All assemblies invited. Entertainment free, as far as possible; basket dinner, May 3.—Geo. Shepherd, Pastor.

TEXICO DISTRICT COUNCIL
CLOVIS, N. M., Armory Building; June 3-5; Ernest S. Williams, General Superintendent, Main Speaker. Candidates for ordination will apply through their Presbyter. Special rates on rooms; meals, family style, 25 cents. Camping space for those who come prepared. For further information write Pastor W. M. Panos, Clovis, N. M.—A. C. Bates, District Superintendent, Box 5048, Amarillo.

CENTRAL DISTRICT COUNCIL
INDIANAPOLIS, IND.—Tomlinson Hall, Delaware and Market Sts., 2 blocks east of The Monument Circle; May 5-8; General Superintendent Ernest S. Williams, Special Speaker. All applications for credentials must be mailed to A. B. Cox, 347 Verona Drive, Residence Park, Dayton, O., not later than April 15. Information concerning rooms may be obtained from Pastor John L. Price, 1619 Villa Ave.—J. D. Menzie, Secretary.

TWENTIETH ANNUAL DISTRICT COUNCIL
(EASTERN DISTRICT COUNCIL)
LEWISTOWN, PA.—Full Gospel Tabernacle, 108-110 Logan St.; April 21-24. The credentials committee will meet the 21st. Application blanks can be had by writing to the Secretary, Walter I. Palmer, 233 Atkins Ave., Lancaster, Pa. Reservations will be free as far as possible and meals will be served on free-will offering plan. For reservations and information write to the Pastor, H. A. Christopher, 74 Central Ave., Lewistown, Pa.

KANSAS SUNDAY SCHOOL MEETINGS
Attica-Sharon-Corwin, March 31-April 5; Hutchinson, April 7-12; LeRoy-Yates Center, April 14-19; Humboldt-Chanute, April 21-26; Independence-Fredonia, April 28-May 3; Chetopa-Oswego-Edna, May 5-10; Pittsburg-Arcadia, May 12-17; Baxter Springs-Galena, May 19-24; Parsons-Erie, May 26-31. All-day conventions will be held at Hutchinson, April 11, and at Parsons, May 29. All nearby assemblies invited to participate.—C. E. McCarrell, State Sunday School Secretary, Medicine Lodge, Kansas.

NEW YORK CONVENTION
NEW YORK, N. Y.—Glad Tidings Tabernacle, 325 West 33rd St.—May 3-17; 29th Anniversary Revival; Evangelist B. L. Sims, of Canada, Speaker. Services, Sundays, 10:30, 3:00, and 7:30; and daily except Mondays, 7:45. Afternoon services, Wednesdays and Fridays, 3:00. Ben Cockerhan, Singing Evangelist, will have charge of the singing. Young People's rally, May 16, 7:30. The Tabernacle is located one-half block west of the Pennsylvania Depot, opposite the General Post Office. For information as to accommodations write—Miss. E. K. Schuster, Secretary, 325 West 33rd St.

OPEN FOR CALLS
Pastoral

G. W. Sumrall, Waynesboro, Miss. "My daughter is a musician."

Evangelistic

Ambers Roy, Bertrand, Mo. "I have resigned the pastorate at Portia, Ark. Will go anywhere, but prefer calls in Missouri or Arkansas. References: David Burris, Russellville, Ark., or Ford Parker, Wynne, Ark."

Evangelistic or Pastoral

Jas. H. Taylor, Box 213, Manteca, Calif. "Am resigning the pastorate at the Glad Tidings Tabernacle here, to take effect May 1; have been in Pentecostal ministry 15 years; in full fellowship with General Council. Am married, have one child 4 years old. Wife plays piano accordion. Have our own living quarters for revival services."

Scripture-Text Greeting Cards

for

MOTHER'S DAY



There's a memory trail that winds away
From someone's heart to yours today,
A friendly trail of tender thoughts
All fragrant with forget-me-nots,
On Mother's Day with wishes true
I take the Memory Trail to you.

From Folder No. 2520

Appropriate Verses in each Folder



No. 1518—TO MOTHER'S DEAR ON MOTHER'S DAY. Scripture, Prov. 31:26. Folder 5 1/2 x 4 1/2. Lovely carnations in white, pink and green, with lavender border. With envelope...15 cents.

No. 1517—MOTHER'S DAY GREETINGS. Prov. 10:7. Folder 5 3/8 x 4 3/8. Carnations and violets beautifully tinted, silver highlighting. With envelope15 cents.



No. 1014—MOTHER'S DAY GREETINGS TO HOME AND MOTHER. Scripture, Psalm 68:19. Folder 4 5/8 x 3 5/8. Rural home scene in beautiful setting. With envelope10 cents.



No. 2520—DOWN THE MEMORY TRAIL TO MOTHER. Scripture, Prov. 4:18. Beautiful folder 5 1/4 x 5 1/4. Rural scene in pastel shades. With envelope, 25 cents.



No. 1016—FOR YOU, MOTHER. Scripture, 2 Cor. 9:8. Folder 4 7/8 x 3 7/8. Carnations and for-get-me-nots in attractive tints, with white background. With envelope10 cents.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri

MISCELLANEOUS NOTICES

WANTED—Small gospel tent; good condition.—
J. O. Allen, 516 Mt. Pelier Ave., Macon, Ga.

NEW ADDRESS—Box 67, Tatum, N. M. "We
have accepted the pastorate here. All Council min-
isters passing this way will find a warm welcome."
—Pastor and Mrs. Carl D. Walker, Jr.

NOTICE—20 Additional Workers needed for Ken-
tucky Mountain Missionary Field. For information
please write—O. E. Nash, 2525 Gilbert Ave., Cin-
cinnati, O.

WORLD MISSIONS CONTRIBUTIONS
March 25-31 Inclusive

ALABAMA. Personal Offerings	\$.25
Bastrop Assembly of God	6.07
Bonidee Assembly of God	3.90
Caleanor Assembly of God C A's	2.25
Opp Opine Assembly	3.50
Opp Union Grove Assembly	1.08
ARIZONA. Personal Offerings	1.00
Ajo Assembly of God C A's	1.50
Wickenburg First Pent'l Tabernacle	7.50
ARKANSAS. Personal Offerings	6.00
Fayetteville Gospel Tab S S	5.00
Greenwood Assembly of God	2.83
Oneal Assembly of God	1.00
CALIFORNIA. Personal Offerings	145.12
Arcata Full Gospel Assembly	5.00
Bakersfield Gospel Gleaners	9.00
College City Community Church	4.00
Colusa Full Gospel Church	10.00
El Centro Assembly of God	10.17
Escalon Glad Tidings Assembly	17.30
Fellows Open Door Mission Ladies' Miss Soc	25.00
Hermosa Beach Gospel Tabernacle	12.00
Kingsburg Full Gospel Assembly & S S	12.50
Live Oak Full Gospel Mission	5.00
Merced Pent'l Church	50.00
Monrovia Full Gospel Assembly C A's	6.00
Sacramento Full Gospel Church	188.10
San Bernardino First Pent'l Church	24.89
San Diego Pent'l Full Gospel Tabernacle	156.00
San Diego Pent'l Full Gospel S S	10.00
San Diego Pent'l Full Gospel C A's	5.00
San Francisco G Tidings Temple & Bible Ins	25.00
Walteria Full Gospel Community Church	10.00
COLORADO. Personal Offerings	30.65
Alamosa Assembly of God S S	11.12
Denver Pent'l Tabernacle S S	13.88
Holly Pent'l Assembly of God	7.35
Wray Assembly of God	2.85
DELAWARE. Wilmington Calvary Church	184.98
Wilmington First Pent'l Sunday School	11.31
DIST. COLUMBIA. Personal Offerings	1.00
FLORIDA. Personal Offerings	21.35
Noma Assembly of God Church	1.76
Sanford F Gospel Tab Young People's Band	6.06
Tallahassee Christ Ambassador Class	4.00
GEORGIA. Personal Offerings10
IDAHO. Personal Offerings	5.25
Boise Assembly of God	15.00
ILLINOIS. Personal Offerings	48.75
Chicago Stone Church	26.50
Holliday Full Gospel Tabernacle	5.00
Macomb A of G S S & Boosters	10.00
Pittsfield Assembly of God S S	3.50
INDIANA. Personal Offerings25
Indianapolis Laurel St Apostolic Y P	5.00
IOWA. Personal Offerings	91.65
Council Bluffs Gospel Tabernacle	3.50
Montezuma Pent'l Sunday School	3.50
Truesdale Assembly of God	10.00
KANSAS. Personal Offerings	5.10
Kansas City A of G Ch 7th & Riverview	10.00
Kansas City Miss Prayer B 7th & Riverview	20.78
KENTUCKY. Personal Offerings	8.00
Bellevue Glad Tidings Temple	5.10
MAINE. Personal Offerings	1.50
Cumberland Mills Full Gospel Assembly	4.80
MARYLAND. Personal Offerings12
MASSACHUSETTS. Personal Offerings	22.00
MICHIGAN. Personal Offerings	8.70
Applegate Washington Assembly of God	7.50
Battle Creek Newman Sunday School	5.00
Benton Harbor Assembly	10.00
Detroit Hungarian A of G S S	8.00
Grandville Full Gospel Assembly	1.00
Petoskey Household of God	20.00
MINNESOTA. Personal Offerings	13.80
Comfrey Delton Township Tabernacle	10.10
Sherburne Gospel Tabernacle	19.65
MISSISSIPPI. Personal Offerings	1.00
Biloxi Point Assembly	6.38
Meridian Full Gospel Tabernacle	5.00
MISSOURI. Personal Offerings	43.55
DeSoto Assembly of God S S	1.33
Elmer Assembly of God	6.00



"Here is another annuity check from Springfield"

A Word

--to those who want to spread the Pentecostal message to the ends of the earth, at the same time assuring themselves of a safe life income.

Security

By investing a sum of money for an annuity bond with the Assemblies of God, you will receive an income as long as you live. After you have gone to be with the Lord, what money you have thus invested will immediately be used for the spread of the gospel.

Every annuity bond issued by the General Council is backed 100% by sound investments. These bonds are also backed by all the assets of the General Council. The General Council has no mortgage on any of its buildings, nor has it a debt of any kind.

Rates of Interest

(One Person)

The following rates of interest are given:

50-54	5%	70-74	7½%
55-59	5½%	75-79	8%
60-64	6%	Over 80	9%
65-69	7%		

Steady Income

These bonds will save elderly people much anxiety. They never fluctuate in value, will always bring the same income, and are not liable to taxation.

A Wise Move

Many have left property in their wills to the work of the Lord, but heirs, some of them often very distant relatives, have challenged the will and funds have been diverted from the Lord's work to be spent by unrighteous unbelievers. If you invest your money in annuity bonds you can be assured of your wishes being carried out, and the whole of your investment being used for the Lord's work.

Write for free annuity bond booklet, using the coupon below.

General Council of the Assemblies of God
336 W. Pacific St., Springfield, Mo.

Without cost or obligation to me, please send me your booklet, "Annuity Bonds."

Name

St. or R. F. D.

City State

NOTICE

Since the first of the year we have been able to obtain a few more 1936 Scripture Text Calendars, and are offering to close them out at half price.

While they last, only 15c postpaid.
GOSPEL PUBLISHING HOUSE
Springfield, Mo.

Ewing Assembly of God Church	10.40
Hannibal Assembly of God C A's	1.50
Joplin Assembly of God	8.15
Mansfield Wolf Creek Assembly	.80
Morrisville Sunday School	6.35
Shelbina Assembly of God	2.35
Springfield Assembly of God	103.66
Springfield Assembly of God S S	99.50
Springfield Assembly of God C A's	15.00
Springfield Assembly of God Jr Ch	1.57
Springfield Faith Mission	2.50
St James Assembly of God	7.35
MONTANA. Personal Offerings	37.15
NEBRASKA. Personal Offerings	20.25
NEVADA. Personal Offerings	10.10
NEW JERSEY. Personal Offerings	60.15
Egg Harbor City First Baptist Church	15.00
Neptune Full Gospel Church & S S	20.00
North Bergen Beulah Heights Pent'l Church	30.00
Pennsville Salem Pent'l As'ly Ladies B Class	12.00
NEW MEXICO. Personal Offerings	5.40
Tucumcari Assembly of God	1.50
NEW YORK. Personal Offerings	59.15
Binghamton Faith Tabernacle Church	100.00
New York City Glad Tidings Tabernacle	1,050.00
New York City Iglesia de Dios Pent'l Latino Americana	7.62
Watertown Fundamental Gospel Tab S S	5.00
NORTH CAROLINA. Franklin Mt. Sina A og G	2.00
NORTH DAKOTA. Personal Offerings	9.47
Blue Grass Assembly	5.00
Devils Lake Gospel Tabernacle	11.27
Fargo Gospel Tabernacle S S	15.96
OHIO. Personal Offerings	39.95
Cleveland Pent'l Church	650.00
Massillon Peniel Chapel & C A's	44.00
Medina Bethel Assembly	10.00
New Philadelphia Pent'l A of G	5.00
OKLAHOMA. Personal Offerings	25.87
Bowlegs Assembly of God	6.50
Hazel Assembly of God S S	5.00
Hominy Assembly of God	5.00
Jenks Assembly of God S S	2.00
Jones Assembly of God Church	4.55
Sand Springs Assembly of God	10.75
Sapulpa Tibbens Full Gospel S S	3.00
Sayre Assembly	5.00
Sayre Assembly of God S S	4.84
Seminole First Assembly of God	12.00
Seminole Glad Tidings Mission	22.00
Seminole Turkey Creek Mission	2.65
Stecker Assembly of God	5.50
Tulsa Faith Tabernacle	100.00
Tulsa Home Gardens A of G & C A's	5.00
Watonga Assembly of God S S	3.50
OREGON. Personal Offerings	22.20
Hood River Assembly of God	5.00
La Grande Gospel Mission	18.43
Lebanon Assembly of God	3.00
Ontario A of G S S & C A's	12.00
Tillamook Christ Ambassadors	1.25
PENNSYLVANIA. Personal Offerings	28.10
Allentown Pent'l Prayer Band A of G	35.00
Bradford Assembly of God Church	15.40
Hamburg Full Gospel Tabernacle S S	3.00
Hamburg Full Gospel Tab C A's	3.00
Harrisburg Christ Ambassadors	5.50
Iselin Prayer Band	6.00
Jeannette Pent'l Ch S S & Jr. C A's	92.56
Jeannette Christ Ambassadors	11.00
Monessen Pent'l Mission	5.00
Philadelphia Highway Mission Tab	1,113.00
Pittsburgh Pent'l Gospel Mission	13.00
Quakertown Assembly of God	11.36
RHODE ISLAND. Personal Offerings	3.00
SOUTH DAKOTA. Personal Offerings	3.00
Carthage District Fellowship C A's	5.50
Sisseton Bethel Church	9.00
TEXAS. Personal Offerings	14.89
Archer City Assembly of God Church	4.80
Athens A of G Mission Hall	4.85
Cleveland Assembly of God	5.26
Dallas A of G Ch Peak & Garland	15.84
Dallas Morrell Sunday School	13.00
Dallas Hamilton Avenue Assembly S S	2.00
Dallas Oak Cliff Gospel Church	12.30
Electra Assembly of God Ch W M C	3.65
Freeport Assembly of God S S	1.32
Ft Worth Rosen Heights Assembly of God	14.50
Galena Park Assembly of God	8.53
Galveston Assembly of God W M C & C A's	5.00
Goose Creek Trinity Tabernacle S S & W M C	35.05
Henderson Assembly of God Church	4.00
Houston Brooke Smith Assembly of God	1.52
Houston Magnolia Park Assembly	5.00
Houston Norhill Assembly of God	10.00
McCamey Full Gospel Church	6.00
San Antonio Glad Tidings Church	12.36

Saratoga Assembly of God	16.80
Tyler Berta Street Assembly of God	7.58
Winnshoro Assembly at Harmony	2.25
VIRGINIA. Personal Offerings	.20
WASHINGTON. Personal Offerings	32.37
Bellingham Fairhaven Gospel Mission	7.00
Bremerton Assembly of God	47.06
Centralia Assembly of God	25.00
Deer Park Pent'l A of G S S	2.85
Hoquiam Bethel Temple and S S	6.71
Ione Assembly of God S S	1.70
Lyman Mission Church	12.25
Seattle Ballard Gospel Tab S S	10.00
Tacoma Pent'l Tabernacle & S S	250.00
Walla Walla Christ Ambassadors	6.70
WEST VIRGINIA. Personal Offerings	.21
Carolina Assembly of God	2.00
Martinsburg Bethel Pent'l Assembly	40.00
WISCONSIN. Personal Offerings	12.75
Cataract Assembly of God	4.62
Milwaukee Bethel Tabernacle	351.72
Poynette Full Gospel Sunday School	8.00
Sheboygan Gospel Tabernacle	4.30
WYOMING. Personal Offerings	5.00
Buffalo Assembly of God	3.00
CANADA. Personal Offerings	2.15
FOREIGN. Personal Offerings	59.20
Total amount reported	\$6,773.53
Home Mission Fund	\$ 34.24
Office Expense Fund	49.90
Literature Expense Fund	24.19
Reported as given direct for Home Missions	127.36
Reported as given direct to Missionaries	479.38
Amount received for Foreign Missions	\$ 6,058.46
Amount previously reported	22,022.90
Total amount received for Foreign Missions to date	\$28,081.36

"OUR GOAL"
A FIRST CLASS SUNDAY SCHOOL

Has your school reached the standard of a First Class Sunday School? These folders should help you in reaching the goal and are free for the asking.

Folder, **A Daily Vacation Bible School.**

Folder, **A Cradle Roll and Home Department.**

Folder, **How to Operate a Sunday School Library.**

Folder, **How to Conduct an Organized Teacher Training Class.**

Booklet, **Improving Your Sunday School in Efficiency and Number.**

GOSPEL PUBLISHING HOUSE
Springfield, Mo.

"A SOWER GOES (WENT) FORTH TO SOW"

Sowing in Denver, Colo.

The ladies of the "Home Missionary Council" of the Assembly of God church of Denver, Colorado write, "We have appointed a Tract Leader and have in mind to place **TRACT BOXES** at public centers over the city." They ask, "What could our Spirit Filled Tracts and papers accomplish if given the opportunity of reaching the people? So we want to know what you offer in **TRACT BOXES** and **TRACTS** for such an undertaking."

APRIL IS THE MONTH OF SOWING. If you expect a **Harvest Time** you **MUST HAVE** a **Sowing Time.**

Our Tract Department has put up in one pound packages tracts dealing with the subjects of **Salvation, Holy Spirit Baptism, Divine Healing** and the **Second Coming of Christ.**

SPECIAL SALE PRICES FOR APRIL, 40 CENTS PER POUND

Please remember that the contents of these packages cannot be changed at this price.

- 19 Tracts on the Second Coming.
- 41 Tracts on the Spirit Baptism.
- 48 Tracts on Divine Healing.
- 170 Tracts on Salvation.

Write for particulars—"Tracts for city-wide distribution"

GOSPEL PUBLISHING HOUSE - - - **SPRINGFIELD, MISSOURI**

NOTICE

We have a limited supply of Arnold's Practical Commentary on the Sunday School Lesson, left in stock. Rather than carry them over we are reducing them from \$1.00 to 75c, postpaid.

GOSPEL PUBLISHING HOUSE
Springfield, Mo.

